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F. G. PEARCE

**An
Outline
History
of
Civilization**

Second
edition

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To suit the syllabus in World History for the Pre-University course of Madras and other Universities, the author thoroughly revised and re-arranged his *Footprints on the Sands of Time* (first published 1941). So much was changed that the book was, in 1957, given the more descriptive title of *An Outline History of Civilization*.

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Preface for Teachers

This book has been prepared to meet the need for a brief survey of the development of human civilization, in simple and straightforward English suited to the present standard of students preparing for the Higher Secondary or Pre-University examinations. It is also intended for the general reader, particularly in Asia and the Middle East, who wishes to have, in a simple, concise but comprehensive form, a cultural background of world history.

In writing a small book to cover, even in outline, the history of the whole world over a period of more than six thousand years, the main problem is obviously one of selection. To include too many details and dates would only bewilder the student. But to omit mention of facts which—even though not generally known to an average educated person—are likely to arouse interest, would be to inflict a very dull book on the reader. I have tried to steer a middle course, and to provide a book which can be read as a story—the story of Man's remarkable development in all parts of the world—and yet also serve to give Arts students some knowledge of the great discoveries of Science, and Science students at least a background of world history against which to set their more detailed understanding of Science and its achievements.

For both—and for the general reader who happens to take up this little book—I hope the picture of human progress so lightly sketched herein will be one which at least depicts events in their right proportions. Most books of world history written by westerners, including even some very famous ones, seem to me to have the defect of over-stressing the part played by people of the western world in the development of civilization. If this book helps a little to restore the balance in that respect, and thereby to convey a more accurate picture of what we owe to our predecessors in all countries, it will have served its purpose.

To cover in an interesting way, in a small book, the very extensive course prescribed for

the Pre-University examination, is a very difficult task. In order to make this book more than a mere skeleton of dry facts, a certain amount of additional matter has been included, which some teachers may prefer to omit altogether, or to refer to only in passing. The course can be further shortened by omitting the sections on Indian History, which cover facts probably already known to the students from their High School course. The teacher will find those mainly in Chapters 5, 6, 10, 12, 15 and 20.

It is suggested, however, that if certain sections are not read by the students, the teacher should mention the main facts contained in those sections, so that the students may not fail to understand clearly that *the history of civilization is not a mere patch-work of unconnected events* that have taken place in various parts of the world, but is the story of Man, whose development in each part of our globe has affected his development to some extent in every other region.

Although very few direct quotations have been made from other history books, I should like particularly to acknowledge that, in writing Chapters 10, 12 and 15, I have made considerable use of information given in K. M. Panikkar's masterly *Survey of Indian History*.

As I have often been told that the Key-Questions which have been a feature of my books for many years are useful to students and teachers, I have included them in this book also, and also some assignments on each chapter, which, I hope, may stimulate thought.

In writing a book of this kind, containing so much factual information, small inaccuracies are liable to remain even after very careful revision. I should very much appreciate the pointing-out of such inaccuracies by fellow-teachers or others, so that corrections may be made in future editions of the book, with due acknowledgement.

Rishi Valley
February 1957

F. G. P.

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Introduction

The universe in which we live, and of which we are a part, is a very wonderful thing. Astronomers—scientists who study the stars and other objects which can be seen in the night sky—tell us that the globe on which we live—our Earth—is quite a small member of the family of globes (which they name ‘planets’) revolving around the Sun. Our Sun itself is one of the million million stars of the universe. Thousands of those stars we can see in the night sky without the help of a telescope. With a telescope thousands more can be seen; and the more powerful the telescope, the more stars we see. There seems to be no limit to their number.

If you look at the sky at night, you will see that a part of it is so thickly scattered with stars that it is called ‘The Milky Way’. Actually, our Sun is just a small star among all the million other sun-stars of the Milky Way. Astronomers call the Milky Way a ‘galaxy’, which means a collection of stars. They tell us that there are numberless galaxies in the universe, each containing perhaps millions of sun-stars as big as or much bigger than our Sun. From this you can have some idea of what a very small thing our globe, the Earth, is when compared with the vast universe.

But, though it is so small, our Earth seems to have a special importance of its own. Astronomers tell us that there are very few globes on which it is possible for *living* things to exist—or, perhaps we should say, things which have life of the same kind as the life on Earth. So far as we can tell, with the help of knowledge gained by scientists, there cannot be any life unless there are air, water, and sunlight, in which life can develop. Many of the other globes in the universe are much too hot for water and air to exist on them. Many are much too cold. In fact we know that, many millions of years ago, our own globe was too hot for life to exist upon it. But gradually it cooled, and then, as we shall learn in Chapter 1 of this book, life began to develop on its surface. Scientists say that it is very unusual to have all the necessary conditions in which life can develop. In fact, they are not certain that such conditions exist on any other planet known to them. This means that, possibly, our Earth is the only globe—or one of the very

few globes in the universe—on which life exists. If that is true, our Earth certainly is of unique importance—and so are we!

But, if our Earth has such unique importance because life has been able to develop on it, it is perhaps of even greater importance that Man—the highest form of living creature on the Earth (so far as we know)—should learn to live *intelligently*. The power of Man’s brain, the power of *thought*, is the most wonderful thing that life has produced up to now—so far as we know. It is so powerful that it has enabled Man to control the forces of Nature, the powers of fire, air, water and electricity. With their help Man can now make and do many wonderful things. But with their help he can also destroy not only things but even life on the Earth. The new danger of our present Age—the Atomic Age—is that Man now possesses knowledge of the forces of Nature, but he does not possess *self-knowledge*. Man can control many of the powers of Nature, but he cannot control his own nature, his selfish thoughts and desires. Until he learns how to do that, and does it, he is like a child playing with an electric generator: he may destroy himself through his imperfect knowledge. With the newly discovered atomic energy it is quite possible for Man to destroy all living things on the Earth and even the Earth itself.

It is important that this possibility should be seen and understood by every intelligent person. *All of us who now enjoy life on the Earth*—you and I and every other living person—*share this great responsibility*. In olden times, kings made war on each other, and forced their subjects to kill each other. But nowadays we are no longer the slaves of kings. Wars are started nowadays because of national jealousy and fear. Nations are not living things apart from us. *Nations are made up of you and me and all other living persons*. Nations are ourselves. If *we* are peace-loving and non-violent in our thoughts, as well as in our words and actions, our nation and its government will be peace-loving and non-violent. If *we* are selfish and greedy, our government will be based on selfishness and greed. And our government will not be able to change into a better government, based on love and truth, unless *we* change. This is more true in our time

than it was in ancient times; for, in ancient times, the power of government was usually in the hands of *one* man, the king. If he happened to be a kind and unselfish man, he could set up a just and good government for a few years, while he was alive. It was so in the time of kings such as Ashoka, Akbar and Shivaji. But such governments usually ended with the kings who set them up. In modern times, when governments are set up by the votes of the people, the government consists of the leaders *chosen by the people*—and they are neither better nor worse than the people who choose them. They make the systems of government and the systems of ownership that the *people* really want. If they do not do so, the people refuse to vote for them at the next election. Therefore, if we have a system of government in which there is a struggle for power among the leaders, it is because we ourselves have the same desire in our hearts, *the desire to get power over others*. If we have a system of ownership of property, based on greed and selfishness, it is because we ourselves have the *desire for more possessions*, even if others have to get less than their share in order that *we* may have more. So you see, the system of government and the system of ownership of property are the result of *what we are and what we desire*. *To change those systems, we must therefore*

begin with ourselves. When enough people are different, the systems will change because the people *want* them to change; it will not be necessary to *force* them by violence and fear.

In this book we shall study the *growth of Man*. Most of our study, however, will be of the growth of Man's *mind*, Man's intelligence, and how he used it to discover better ways of living, and to build up orderly societies which we call *civilizations*. Historians tell us that there have been more than twenty such civilizations during the period of about 7000 years since men first began to cultivate crops, instead of only hunting for food. But only about half those civilizations have left behind them results which are important enough for us to study in this book.

In the course of our study of the growth and decline of civilizations, we shall not only see how men and women in various parts of the world have discovered things and done things which have been useful to their fellows and to us, but also we shall try to see and understand what mistakes they made, and the results of those mistakes. Perhaps this study will help you, when you grow up and take charge of the affairs of your country as one of its citizens, not to make similar mistakes. That is one of the uses of studying History.

PART ONE

THE ANCIENT & MEDIEVAL WORLD

1 How we know about history

KEY-QUESTION

How did men obtain knowledge about those who lived in distant countries?

Before we begin the study of World History we should know how knowledge of the life of Man on our globe was obtained. Look at the diagram opposite (Fig.1).

It shows the eastern hemisphere of our world, that is, all the world except the two Americas. But you will see that it is not shown as in an ordinary map. The hemisphere is cut into blocks. One big block is the Mongol empire, made up of what is now China, with a good deal of Siberia, South Russia, Iran and Asia Minor. Then there is India. A third block is the Muslim empire of the Middle East (Arabia, Egypt, Turkey, North Africa). The fourth block is Western Europe and European Russia. The last is all the remaining part of Africa, which is very faintly shown because almost nothing was then known about it.

This diagram shows all the parts of the world which had been heard of by educated people in Asia and Europe 700 years ago, about the year A.D. 1250. The various parts are shown with openings into each other at a few points only. Why? Because it was like that. The people of the different parts of the world could hardly ever



Fig. 1 The world in A.D. 1250

meet. The people who lived in one block did not know anything about those who lived in the other blocks, except when a brave traveller, or perhaps a merchant or two, dared to cross from one block to another. Even when that happened, the traveller or merchant could be seen only by a very few people, and could tell them very little about his own country because of the difference of language. So there was very little knowledge of other parts of the world. The people in each block no doubt thought that *they* were the only civilized people in the world!

Fortunately, there have always been brave men and women in the world who wanted more knowledge. Some, like Fa Hien, Marco Polo and Ibn Battuta, wanted to travel to unknown parts of the world, to see new lands and meet new people. Others, like Columbus, wanted to find out new ways of reaching places already heard of or known. A few just wanted to be the

first to find the source of a river, to travel across a continent, or to reach the top of a high mountain; such were Mungo Park who discovered the source of the River Niger, Amundsen who first reached the South Pole, and Tenzing who with Hillary first climbed Mount Everest.

Many of these brave explorers were not writers, and we know of them only because someone else heard of their adventures and wrote about them. Such was the case of Leif Ericsson, the bold Viking from Iceland who is the first person known to have reached the shores of North America from Europe. But there must have been thousands of travellers whose adventures were never reported, and whose names are quite unknown.

In ancient times men could not travel far from their own homes because journeys took so long and were so difficult. There were no steamships and no railways until 150 years ago, and most of the roads were very bad. The quickest way to travel was on horse-back; the most comfortable was to go in a palanquin (*palki*) carried on the shoulders of four strong bearers. Even so, it would take months to travel from the north of India to the south, and the chances of being robbed or murdered on the way were considerable. Most people preferred to stay at home all their lives. Only the very brave and very curious, or the very religious, went wandering. To cross the sea was so dangerous that it was considered to be almost wicked.

In the time of the earliest civilizations, nearly all journeys were made overland, and where possible along river valleys or across coastal plains. The Egyptians travelled up and down the River Nile; the people of Mesopotamia (Iraq) used the Rivers Euphrates and Tigris; the people of ancient India had the Indus and the Ganges, the Krishna and the Godavari; the Chinese had the Yangtze Kiang and the Hwang Ho. High mountains, thick forests, and deserts were obstacles to travellers. Very few dared to cross the Himalayas, or the jungles of central India; the Sahara desert and the Congo forests were even more dangerous. The great oceans were worse still.

The Mediterranean Sea, however, was not so terrible. There are many islands round its shores, and bold men who had built wooden boats for travelling and fishing in rivers and lakes presently ventured out to sea in them. The sailors of Egypt, of Crete, and of Phoenicia (on the coast of Palestine), were soon crossing the Mediterranean in large wooden ships, moved partly with the help of sails and partly with the help of oars. The Phoenicians, who were keen

traders, were sailing as far as the south of Britain in the tenth century B.C. The sea had already begun to join faraway lands, instead of dividing them.

But, for a long time, it was very unusual for people from one country to visit a distant land. One adventurous Greek traveller, HERODOTUS, wrote a book describing the places he visited and the strange sights he saw in north Africa, only just on the opposite side of the Mediterranean Sea from his own country. Most people laughed at him, saying that he was lying, telling 'travellers' tales'; only in recent times have we come to know that he must actually have seen much of what he described, even though he did not describe the wonders very accurately but often exaggerated them. It must have been the same with travellers from India and China when they returned and told their tales.

We know that there were many travellers from India to other countries, at least as early as the time of Ashoka, because it is recorded in Ashoka's edicts that he sent out Buddhist missionaries to most of the neighbouring countries, and even to China and to Egypt and Greece. Those travellers almost certainly went overland, across the Himalayas and through Tibet to China; through Persia and Asia Minor to Egypt and Greece. We also know that Chinese travellers, such as FA HIEN, visited India and Ceylon not long afterwards. There was much interchange of trade between the Roman Republic and the kingdoms of South India in the first century B.C.

Indians also travelled to distant countries to found colonies and spread the Hindu religion. In the fifth century A.D. Hindu kingdoms were established as far east as Cambodia.

Trade began to develop between China and Europe as early as the first century B.C. The 'Silk Road' was the route followed by the traders; it passed through the regions now called Tibet and Turkestan into Persia and the Mediterranean area. When the Mongols conquered China in the twelfth century, and afterwards extended their empire westward as far as Russia, more travellers began to go overland between Asia and Europe: you have surely read of the famous MARCO POLO, a merchant of Venice who became an important official in China under Kublai Khan. We shall learn more about him in Section 46 of this book.

The Arabs were great sea-traders from the eighth century A.D. onwards; it was they who got to know the use of the *compass* from the Chinese, who probably invented it. The Arabs certainly brought much knowledge of eastern countries

to the people who lived in the countries around the Mediterranean Sea.

It is said that CHRISTOPHER COLUMBUS got the idea of trying to sail westwards to China after reading about China in a book describing Marco Polo's travels. In 1492 Columbus reached the West Indian islands, and from that time onwards many explorers set out to discover new lands or new ways to reach old ones.



Fig. 2 Ptolemy's map

One thing which encouraged such travellers a great deal was the new knowledge that the earth is a globe, and not flat. So long as it was believed that the earth was flat, travellers were afraid of going too far away from home, lest they should reach the edge of the world and never be able to get back again. The knowledge that it is possible to go in one direction and come back to the same place, by going right round the globe, was a great encouragement to world-travellers.

Another thing that helped travellers was the making of maps of the countries they went to visit. The Greeks began to make maps as early as the sixth century B.C. ERATOSTHENES, famous as the geographer who was probably the first man to calculate the diameter of the earth, made a map of the world as known in his time (the second century B.C.). The most famous ancient map, however, was that of PTOLEMY, who also lived in Alexandria, about 400 years after Eratosthenes; his map is shown in Fig. 2. The Arabs were the chief map-makers in the Middle Ages (ninth to thirteenth centuries A.D.). They were followed by the Dutch and the French, and in modern times by the Germans and the British.

2

KEY-QUESTION

How has knowledge of long-lost things and people been obtained?

But the knowledge of distant countries and their inhabitants brought back by travellers, is a very different thing from History. Those who go to a country as visitors only see how the people are living at the time of their visit. Often the stories they bring back are not quite true, because it is impossible for any visitor to see everything, and each one tells what seemed to him most wonderful. Sometimes, too, travellers exaggerate what they saw, that is, they describe what they saw as much bigger or better or more terrible than it really was.

When several people have written down what they have seen or heard, it is possible to compare their descriptions and to find out the points on which they all agree. In this way the historian (the writer of History) can find out what really happened, or something near the truth. But what can we do if there are *no* written records?

In the earliest times there was no writing at all. By what means then, can we know how people lived in those times? In this we are helped by the science of *archaeology*, which means 'the study of ancient things'. When living things die their bodies decay and fall to pieces, but some parts last for a longer time—the bones or skeletons longest of all. Things made of wood soon rot, but things made of stone or clay or metal last long. The men and women who lived in the earliest times did not leave behind them any records of their lives in writing, but they left the *remains* of their houses, their cooking vessels, their ornaments, their weapons, and their bones. In most cases these have been covered up by sand and mud, and in many cases they have been lost altogether. By digging up and studying carefully the remains of those ancient peoples and their things, archaeologists have been able to find out a lot about them, and how they lived.

Thus, archaeologists have dug up the stone tools that were made by men who lived over ten thousand years ago. We shall learn more about those in the next chapter. They have found the remains of great buildings in the desert sands of Egypt, and even the bodies of Egyptian kings who died seven thousand years ago. We shall learn about them in Chapter 3. They have found in the mud of Mesopotamia piles of bricks on which are written the records of people who made them five thousand years ago, or more. By measuring the depth of the sand or mud in which these things are buried, archaeologists



Fig. 3 Archaeologists at work

can have an idea of how long they have been there.

But, before we study what archaeologists have told us about men who lived in the earliest times, let us take a quick glance at what scientists have discovered about changes that have taken place on the Earth's surface up to the time when Man first appeared. Scientists who study the sky, and the stars and planets which move in it, are called *astronomers*. Those who study the rocks and soil of which the Earth is made are called *geologists* (students of the earth) : those who

study how life began and how it has developed are called *biologists* (students of life), and those who study Man are called *anthropologists* (students of Man). Geography is the science of the Earth's surface as the home of Man.

With some knowledge of how the surface of the Earth became suitable for Man's existence, we shall have a more complete picture of the development of Man's civilization. Geology, Biology and Geography may be called the 'background of History', so let us begin with a glance at that background.

ASSIGNMENTS

- 1 Why did civilized people in various parts of the world seven hundred years ago know little or nothing of other civilizations?
- 2 'The sea began to join faraway lands, instead of dividing them.' Explain the meaning of this.
- 3 Mention the names of some of the early travellers. When did they live, and what did they discover?
- 4 For what different reasons did people begin to travel to distant countries? Give some examples.
- 5 What discoveries and inventions helped men to travel more widely?
- 6 How has it become possible to obtain knowledge about the life of men in ancient times when there were no written records?

2 Before Civilization Began

KEY-QUESTION

How did the Earth develop before the appearance of living things?

SCIENTISTS tell us that the globe on which we live has been spinning round and round the sun for at least two thousand million years. That immense period of time is represented in Fig. 4 as a line, stretching from the bottom of the figure to the top, on the left hand side.

According to the latest theories of scientists, the sun was once surrounded by clouds of gas and dust, which were continually colliding with each other. Gradually the dust and gas joined together and solidified. This process went on over a period of some thousand million years, and the bodies got bigger and bigger until the planets, such as the great planet Jupiter and smaller ones such as Mars and our Earth, were formed. At the bottom of Fig. 4 you see a diagram showing how the planets may have been formed around the sun, long ago.

For many millions of years the Earth and other planets were white-hot masses of melted rock. Gradually the smaller planets became solid on the outside. A crust of solid rock was formed, and, as this became cooler and cooler, it contracted, that is, it was bent into folds and wrinkles, just as the skin of an orange or an apple gets wrinkled when it is dry and old. These wrinkles on the Earth's crust were the first mountains and valleys.

For many millions of years the Earth's crust was too hot for water to remain on it in the form of a liquid. The only water then was in the form of steam. But gradually the crust of the Earth became cool enough for the steam to condense on it in the form of water. Rain fell in torrents from the dense clouds, and the rain-water rushed down the hill-sides and began to fill up the valleys. Rivers and lakes were thus formed, and, little by little, the water gathered into seas and oceans in the hollows of the crust. This is shown at 'A' in Fig. 4.

The crust of the Earth has been gradually worn away by the force of moving water, and also by the splitting of the rocks by the heat of the sun's rays in daytime and their cooling at night. These forces soon changed the shape of the mountains: the sharp peaks were worn down: streams carried the broken rocks into the valleys, breaking them up into smaller pieces, so that they became sand and soil, which gradually filled up the valleys, and formed river plains (see Fig. 4 at 'B'). The smallest grains of sand and mud were carried into the sea, and dropped to the bottom to form the bed of the ocean. The great pressure of water above this sand and mud turned it into solid rock again. In this way the rocks called 'sand-stone' and 'lime-stone' have been formed. They have been pushed up again from the bottom of the ocean by great earth-movements and earthquakes.

These changes took a very, very long time. They went on for more than a thousand million years, and they are still going on. The Earth's crust is constantly being worn away in some places, and built up again in others. If this did not happen, there would be no new soil in our fields and valleys.



KEY-QUESTION

4 How did living things develop up to the time when Man first appeared?

But during all those millions of years there was hardly any sign of *life* on the Earth. All that scientists can say is that the basic materials for forming life were present in the air and water and rocks on the surface of the Earth. These basic materials were chemicals such as hydrogen and carbon, which scientists call the 'bricks of life' as all living things are built from them. In some way or other—no one yet knows why or how—these chemicals combined to produce life and the *first living things appeared*. This happened about 700,000,000 (seven hundred million) years ago. These simplest living things were probably *water-plants* which grew on the shores of warm and shallow seas (see Fig. 4 at 'C').

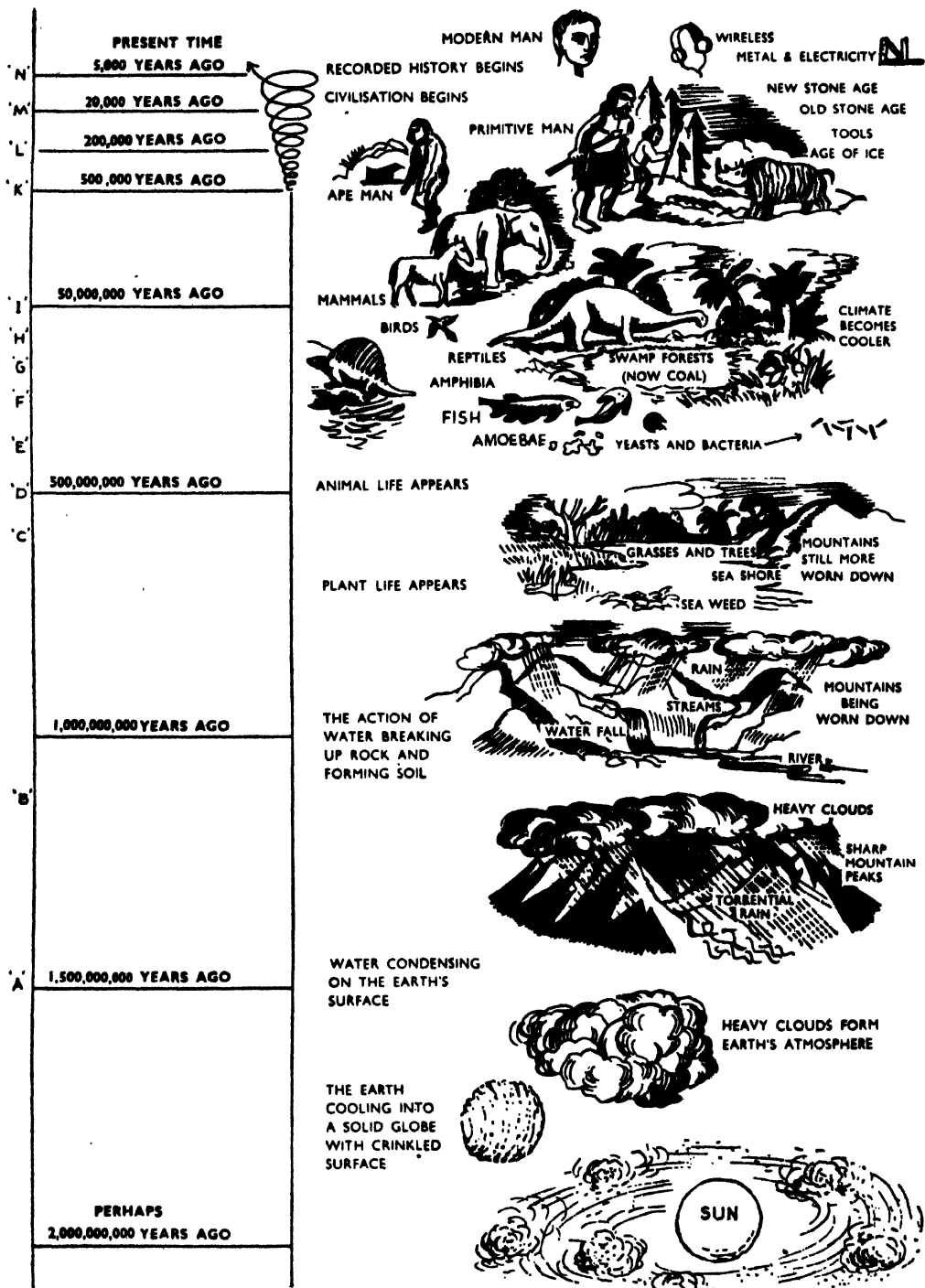


Fig. 4 The evolution of Man

The great difference between living matter and non-living matter is that living things have the power to feed and grow, and the power to reproduce themselves. The first things which had these powers were *plants*; but gradually a new sort of living thing developed—the simplest sort of *animal*. These creatures are called *protozoa* (which means 'first animals'). One of these is the *amoeba* which, when seen through a microscope, looks like a tiny bit of jelly with a dark spot (the nucleus) inside it. Amoebas float about in water in search of food: they have no mouth or other organs, but change their shape in order to surround their food and digest it. They multiply simply by dividing into two, each part becoming a new amoeba. Although



Fig. 5 An amoeba

they are so small, they have one of the powers that living things possess—the power to move in search of food. This simple form of animal life, **PROTOZOA**, probably first developed in the water on our Earth about 500,000,000 (five hundred million) years ago (see Fig. 4 at 'D').

From these simplest forms of living creatures all other known kinds of animals have slowly developed, even up to Man himself. Just as plant life first developed in the water, and only afterwards on the dry land, so also it has been in the case of animals. After many millions of years, the simplest kinds of **FISHES** began to grow in the water of the lakes and the seas (see Fig. 4 at 'E'). Then some fishes began to develop organs by means of which they could breathe outside the water; they began to live partly on the land. These are called **AMPHIBIA** (Fig. 4 at 'F')—animals such as frogs and newts which can live both on land and in water. Next came the animals we call **REPTILES** (Fig. 4 at 'G'), such as lizards and snakes.

Some of the reptiles that lived on the earth many millions of years ago were of enormous size. This is known because remains of their bones have been found buried deep in the ground. Such animals were the dinosaurs, shown in the drawing on page 5. The largest of the dinosaurs was more than 15 metres in length. These reptiles lived on the

earth about 70,000,000 (seventy million) years ago.

About sixty million years ago some reptiles began to try to move in the air and to develop wings, which, at first, had no feathers. **BIRDS** developed from these creatures (Fig. 4 at 'H'). Last of all came **MAMMALS**—animals which suckle their young ones (Fig. 4 at 'I').

It is probable that the first mammals began to appear on our Earth about fifty million years ago. At first, such animals were smaller than their present-day descendants. The horses and camels of forty million years ago were probably not much larger than dogs are now, and even elephants were not more than a metre and a half in height. There were many kinds of small monkeys, and it is supposed that the first man-like animals developed from them. Like the monkeys of today they lived mostly in the trees, but, perhaps about a million years ago, some of them began to live more on the ground and to walk upright on their hind legs, instead of jumping on all fours as most monkeys do. This left them free to use their front legs and paws as arms and hands, with which they could grasp things and pull them to pieces. The free use of their hands presently led them to learn how to use sticks and stones as primitive tools and weapons. Their skill and intelligence grew greater, and by about the year 500,000 B.C. the first creatures who can really be called **MEN** began to appear (see Fig. 4 at 'K').



KEY-QUESTION

How did Man develop up to the end of the Old Stone Age?

Five hundred thousand (500,000) years appears to us a very long period of time. But, when you compare it with the total age of our Earth (about 2,000,000,000 years at least) or even with the time since animal life first appeared (500,000,000 years ago), it is clear that Man is really only a very recent development.

During that time, too, something happened on the Earth which perhaps helped primitive men to grow more intelligent. Astronomers have calculated that the climate of the Earth changes at intervals of about 100,000 years. About 500,000 years ago the regions in the northern hemisphere (where the first men are believed to have lived) gradually grew colder and colder. The tropical trees which had been growing in those regions were no longer able to grow there; the animals either died, or moved to warmer regions if they could do so.

Many primitive men also probably died, but some used their growing intelligence to find out how to protect themselves from the cold, how to cover their bodies with the skins of animals, and, above all, *how to make and use fire*, which all wild animals are afraid of.

During the past 500,000 years there have been several of those changes of climate, which we call 'glacial periods' or periods of time when large areas of the northern hemisphere were covered by great sheets of ice. There have been at least four such periods at intervals of about

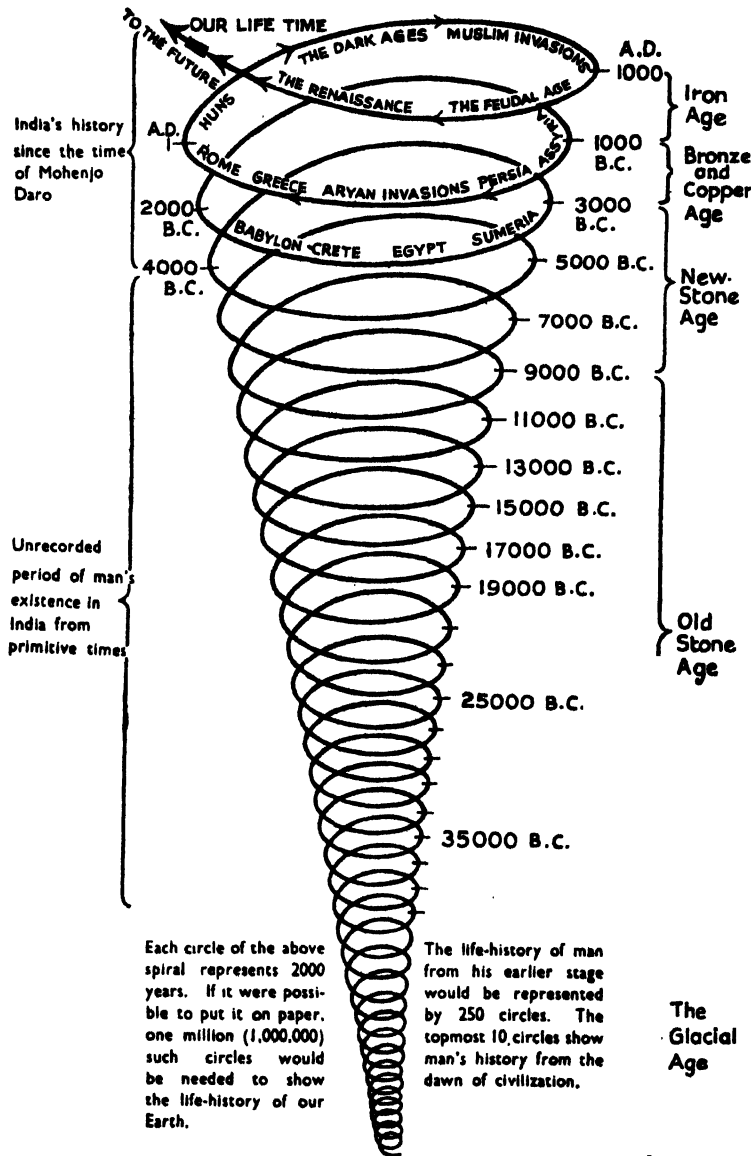


Fig. 6
Life history
of Man

The top three circles show the period of Recorded History

100,000 years; and between each of them the climate has grown warm again. Some parts of the Earth which now have a fairly cold climate (such as the northern part of America, and the whole of northern Europe and northern Asia) were then hot enough for the growth of tropical forests. Great forests of such trees grew there for thousands of years; then, when the climate turned cold again, those trees died and were covered up by deep layers of sand and soil, and buried under the immense weight of the ice above them, for thousands of years.

It was those same changes of climate that destroyed the great reptiles, such as the dinosaurs already mentioned. Although their bodies were so huge, they had very small brains and very little intelligence. Man has a larger brain than any other animal, and he used it to help him to find out how to go on living in spite of changes of climate and the many other dangers he had to face in those early times.

But until about 20,000 years ago Man was still not much more than the cleverest of the animals. By learning to walk upright and by having his hands free to do many kinds of work and to make and use tools, he grew more and more intelligent. Though he was much weaker in body than the tiger and the elephant, his brain was bigger, and he was able to learn more quickly, and to teach others what he had learned. Instead of spending all his time in finding food or in sleeping, he began to enjoy

leisure. He increased the skill of his hands by making things, by improving his tools of stone and wood, by weaving baskets and so on. He even began to amuse himself by *drawing and painting pictures* on the walls of the caves in which he made his home. Some of those pictures made by primitive men can still be seen today. Most of these cave-pictures show the animals which men hunted for their food. From the year 20,000 B.C. primitive man began to take *the first steps towards civilization*. The period of about ten thousand years, from 20,000 to 10,000 B.C., is known as **THE OLD STONE AGE** (see Fig. 4 at 'M'). It was the beginning of Man's civilization, the time when he first learned to make and use tools of stone and wood; to make and use fire; to enjoy leisure to think and to do, and to grow intelligent.



Fig. 7 Making Stone Age implements

ASSIGNMENTS

- 1 Through what stages of development did the Earth go before it reached the condition in which it was possible for living things to exist?
- 2 Through what stages of evolution did living things develop up to the time when Man appeared on the Earth?
- 3 About how long ago did the first creatures appear who were intelligent enough to be called 'men'?

What events took place on the Earth which helped to develop their intelligence?

What are the principal qualities of human beings which, in your opinion, distinguish them from other animals?

When did Man begin to take the first steps towards civilization? What are the things he did which indicate that he was beginning to be civilized?

The Beginning of Civilization

KEY-QUESTION

- What great changes in Man's way of life occurred in the New Stone Age?

After about 10,000 B.C., in the *New Stone Age*, Man made some very important discoveries. He was still dependent chiefly on animals for his food, but he now made some of them *tame*, such as the dog, the horse, the cow and the sheep. *He became not only a hunter but also a herdsman.* He kept dogs to help him in his hunting; he kept cows and sheep for their milk and meat and skins. He made bows of wood, and arrows with sharp stones or bits of bone for the points; he made nets for fishing, and pots of clay, hardened by the sun's heat or by fire, like Robinson Crusoe's. He also used rough cloth and mats, for he had now made the discovery of *weaving*, by twisting threads of skin or bits of grass or long narrow leaves over and under one another. But because he had to be on the look-out for fresh grass for his animals, it was always necessary for him to move from place to place, whenever the grass of one place came to an end. Even now herdsmen have to do this to get grass for

their animals. So the men of that time were *nomads*—that is, they went from place to place, not living long in one place. For this reason also they did not usually make houses of stones, but of branches of trees, covered with leaves, mats or skins, which they were able to take with them easily when they moved to another place. Even now the nomadic people who make a living by keeping animals on the steppes (the grasslands of Central Asia) make houses of that kind.

About 6000 B.C. men made another very important discovery which was the cause of a great change in their way of living. It was *the discovery of agriculture*. For a long time they had been used to taking the fruits of trees and the seeds of some kinds of grass and other plants for food. The best seeds for eating were those of the *wheat* plant, which was a kind of grass that was common in the grasslands of the Middle East, and perhaps also the *rice* plant which was common in Egypt, Mesopotamia, India and China. By planting these in the earth men found that they were able to get food every year in the *same* place, and this was less trouble for them than moving from place to place to get food. So *some men became settlers*; that is, they made their living by means of agriculture, staying at the same place to cultivate their fields year after year.

The places where men first became settlers were naturally those parts of the world where the soil was rich and well watered and the climate warm. Such places were the wide flat lands through which great rivers ran, such as Egypt, Mesopotamia (the land between the Rivers Tigris and Euphrates, to which the name Iraq is now given), the Indo-Gangetic plain

Fig. 8
Lands of the nomads



of India, and the great river-plains of China. These were the places where men first became settlers, and where agriculture had its starting-point. These were the places where men first made strong houses of stone (as in Egypt), or of bricks (as in Mesopotamia where there were no stones to be found, but only clay from the rivers). These are the places where men first formed themselves into groups for living together safely and at peace with one another. In short, these are the places which were the starting-point of the orderly condition of society to which we give the name *civilization*. Men's earliest civilizations were those of Egypt, Mesopotamia, India and China. *The oldest of these, the civilization of Egypt, is believed to have begun about 5000 B.C., that is, not more than 7000 years ago.* Think of this length of time in comparison with the figures mentioned at the beginning of Chapter 2, where you learned that Man first appeared on the Earth about 500,000 years ago. You will see that it was only during the last 7/500ths (about one-seventieth) of his total existence on the earth, that Man has begun to be civilized. If you compare the total existence of Man to the number of years of life which men usually live (say about 70 years), then you will see that the period during which Man has begun to be civilized is equivalent to only *one* year of a man's lifetime. *Civilized Man is only a baby of one year old!* When we think about Man in that way, we can understand that the progress he has made in that short time is really remarkable.



KEY-QUESTION

Where was 'the cradle of civilization' and what great discoveries were made there?

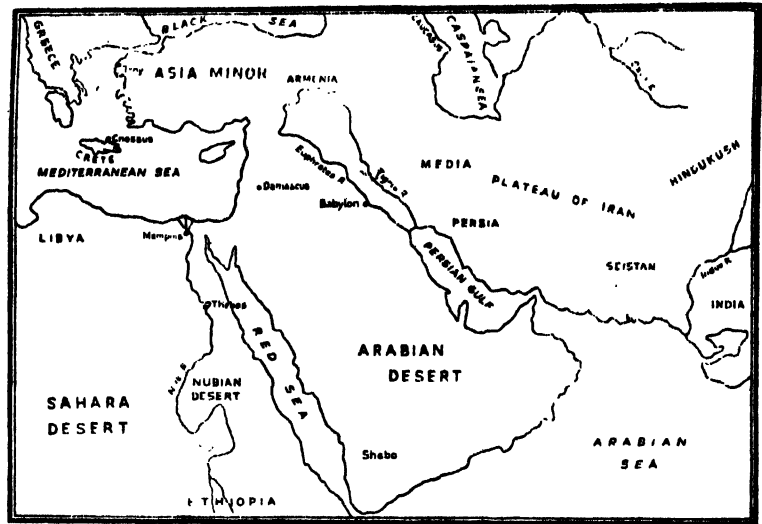
When we speak of the 'Old Stone Age' (at the end of Chapter 2) from 20,000 B.C. to 10,000 B.C., and the 'New Stone Age' beginning from 10,000 B.C., we must not think of these 'ages' as periods of time like the 'Gupta Period' or the 'Mogul Period'. We speak of the present time as the 'Atomic Age', or the last 150 years of our time as the 'Age of Machinery'. But that does not mean that *everyone* in the world now uses atomic energy, or even that *everyone* in the world uses machines. It means that the use of atomic energy was *first* discovered only a few years ago, and that the use of machinery began to spread from the countries where machines were invented (England, France, Germany) in the eighteenth century. Even now in many parts of the world there are very few machines; most of the work still has to be done by hand in the villages of Asia, Africa and South America.

In the same way, when men in Egypt, Mesopotamia, India and China first found out how to grow food, and became settlers, there were still people in other parts of the world who went on living in the old way, getting their food by hunting and keeping animals. Even in our own time there are still some people who live in that way. They have been mentioned in Section 6; we call them *nomads*. Perhaps you have some of them even in your own neighbourhood, if you live in the hillier, less fertile parts of India, such as Rayalaseema, Madhya Pradesh, or Rajasthan.

Therefore, instead of saying that the New Stone Age began about 10,000 B.C., it would be more correct to say that at about that time men in *some* parts of the world began to live according to a 'Neolithic' way of life (*Neolithic* means 'New Stone'). That way of life began in the valleys of the great rivers where food could easily be grown; gradually it spread to other places.

By about 4000 B.C. groups of people, living the Neolithic way of life, were scattered throughout the region which stretches from the Nile valley in the west, through Mesopotamia to the valley of the Indus, and perhaps along the valley of the Ganges too. This region is often called *the cradle of civilization*. It is shown in the map on page 12. In addition to the skills mentioned in Section 6, these people had also learned how to make wooden *ploughs and wheeled*

Fig. 9
The cradle of civilization



carts, and how to tame oxen to draw them. They made *boats* with sails. They discovered how to make well-rounded clay vessels on the *potter's wheel*, instead of simply shaping pots with their hands. By observing the movements of the sun, they made a simple kind of *calendar*, to reckon time in years and days. They had begun to count. And, they discovered the use of *copper* for making tools and weapons.

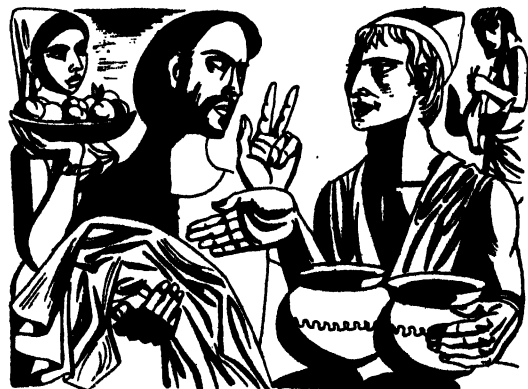
These discoveries soon brought about great changes in their way of living. When people live as food-gatherers and hunters, or even as farmers cultivating the soil only with hand-tools, it is possible for every man, woman and child to take part in the daily work of getting food. But the making of ploughs and carts, good pottery, and metal tools requires special skill, and only a few people possess such skill or can learn it. The man who spends time in making carts, pots or tools, cannot go out into the jungle to hunt or into the fields to cultivate. He becomes a 'specialist' which means that he does specially skilled work—work which takes time to learn to do well.

But the specialist must also have food and clothes. How is he to get them, unless he makes them himself, as all the other people did in those primitive villages? The only way is for the other members of the village to *give him food and clothing in return for the articles which the specialist makes*. The carpenter spends his time in making ploughs and carts and boats for the village, the potter makes pottery, the smith makes tools and weapons. In return, the other villagers grow enough food to feed the carpenter and potter and smith, in addition to their own

families. This was the beginning of a very great and important change in the way of living. It was the beginning of *producing a surplus* of goods, which could be *exchanged* for other things needed.

Usually, the man who is skilled in any art teaches that skill to his sons. Thus the sons of the village carpenter became carpenters, and the sons of the village smith became metal-workers. When anyone wanted a cart or a new tool, he offered *in exchange* some of his surplus grain or cloth to the carpenter or the smith. We call this sort of exchange *barter*; it is the simplest form of *trade*.

Thus, from being the producers of everything they needed for their own use, the Neolithic villagers gradually became producers of *surplus* goods, extra quantities of corn, cloth, pots, tools, which could be exchanged for the things they could not make or grow themselves.



KEY-QUESTION

【●】 How did war and slavery begin?

But soon they had to go one stage further. Metal is not found as easily as stone. Copper ore (that is, the sort of stone from which copper can be obtained by heating) is not found everywhere. It was soon found necessary to get it from far-off places. There are no metals in the muddy or sandy soils of the river-valleys. They are found in hilly rocky places. The Egyptians had to get copper from the barren mountains of the Sinai Peninsula; the Mesopotamians got it from the hills of Persia and Armenia; the people of the Indus valley got it from the Hindu Kush mountains. They had to give in exchange their surplus food and cloth to the people of those regions, or they had to send their own workers to fetch metal ore, and to feed and clothe those who were sent. When it was discovered that stronger and sharper knives could be made by mixing copper with tin, to make bronze, a demand also arose for tin. This also led to more travel, and discovery of places far away, and to more exchange of surplus goods. *This was the second stage of Neolithic civilization.*

Up to this point, about 4000 B.C., civilized men had lived almost entirely in small scattered groups, in the valleys of the Nile, of Mesopotamia, and of the Indus. Each group grew its own crops, made its own cloth, tools, pots, and so on. These were what we call *self-sufficient communities*, that is, they grew and made everything in sufficient quantities for their own use. But, when the demand for metals increased, they became less self-sufficient: *they had to grow or make surplus goods to exchange for whatever they could not produce themselves.*

When men produce surplus goods, they begin to gather *wealth*. One farmer grows more than another: he becomes rich. A village with very good soil and plenty of water becomes more wealthy than the neighbouring villages. Villagers living in the fertile river-valleys soon became much wealthier than the poor villagers of the rocky uplands. The wealth of the 'haves' is always a temptation to the 'have-nots'. Presently there were attacks and raids made by the poorer against the wealthier. The people of each village had to organize themselves to protect themselves from enemies. The man who showed himself capable of leading others became a chief. He gathered other men under

his command, provided them with weapons, and made them into a small army. *This was the beginning of war.*

When the chief of one village won a victory over the neighbouring villagers, he took not only their goods, but he also sometimes took the younger men and women, and made them *slaves* to work for the victors. Thus, instead of each family producing its own goods, a few people were able to live on the surplus produced by others. Thus began *slavery*, and *the rule of kings*.

Another way in which clever men gained power over their fellows, and made them work for them, was as *priests*. In those early times men had very little knowledge of the real causes of what happened around them. If there was a storm or an earthquake which destroyed their homes, they thought it was because the Sky-god or the Earth-god was angry. If the harvest was good, they thanked the Sun-god and the god of the river. To show their respect for the gods, they built temples and offered sacrifices in them. Gradually such temples became very wealthy, and the priests who looked after the temple-worship and the temple-property became very powerful. Sometimes there was a struggle for power between the king and the priests; sometimes they helped each other to keep the people in fear of them, and in return for the king's support the priests told the people that the king was a god in human form and must be obeyed without question. When the king wanted to make war on his neighbours he took care first to obtain the support of the priests, who told the people that it was the wish of their god that they should fight against his enemies, defeat them, and take their land and their goods. Thus the king and the priests became richer and more powerful.

As time went on, most of the self-sufficient communities lost their freedom and came under the control of the most powerful king of the region. In one way they also gained an advantage from this, for the king's army protected them from the attacks of enemies from outside. But they had to pay dearly for their protection. They no longer grew crops and produced goods for their own use or to exchange for other needs of theirs: they had to become soldiers in the king's army: they had to pay taxes to the king for the support of his army of officials and soldiers, and for all the royal luxury and magnificence. *They were no longer free.*

KEY-QUESTION

Why did the first civilization develop, probably, in the Nile Valley?

There is a dispute among learned men who study the early history of civilization. Some of them say that civilization developed little by little in several different regions. Others say that it began in Egypt, and from that country the new ideas and the new ways of living spread gradually into the neighbouring countries, and to the more distant parts of the world. Whichever of these views proves to be the correct one, it is certain that the oldest civilizations of which we have any records were in Egypt, in Mesopotamia, and in the valley of the River Indus.

There are several rather strong arguments which support the idea that the first civilization developed in Egypt. *Men can become civilized only if they have leisure to do creative work.* They cannot have leisure unless they are sure of their food-supply and do not have to spend all their time in getting food and protecting themselves from enemies.

It seems almost certain that Egypt was one of the first places in the world where Man learned how to grow food in plenty, and to have leisure.

If you look at the map on this page you will

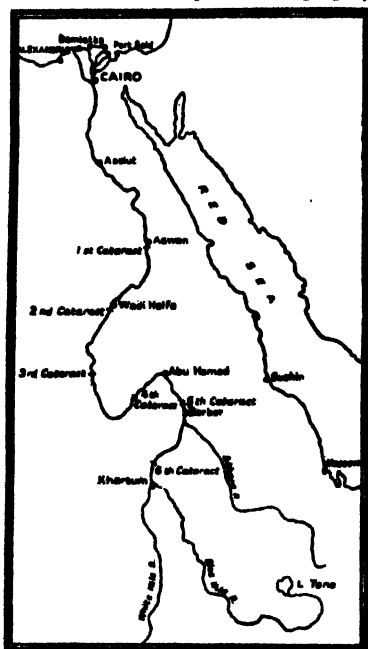


Fig. 10 The Nile Valley

see that fertile Egypt is just the long narrow valley of the River Nile. From the mouth of the Nile up to the First Cataract¹ is about 800 kilometres, but the valley is only 55 kilometres wide at its widest point and only 8 kilometres wide in some places. All the rest of the country is desert. Egypt has hardly any rainfall, and if it were not for the River Nile there could be no cultivation, and no people could live there.

The Nile is an extraordinary river. It has three main tributaries; two of them, the Blue Nile and the Atbara, have their sources in the high mountains of Abyssinia which are covered with snow in winter; the third, the White Nile, flows from the great lakes in the equatorial region of Central Africa. There is much rain all the year round in the equatorial regions, so the main river, the White Nile, gets a constant supply of water which never fails. In the hot season, from May onwards, the snow on the mountains of Abyssinia begins to melt, and the Blue Nile and the Atbara are filled with muddy water. This reaches Egypt from June onwards, and causes the Nile to overflow into the flat narrow valley which it has cut through the desert. These floods not only bring water for growing crops in the valley, but they also bring new soil. That is why the Nile Valley is so fertile, and its farmers can grow crops on the same fields year after year. No other country in the world has the advantage of a river which gets its water-supply both from a wet equatorial region and from snow-covered mountains.

Primitive men lived in Egypt for thousands of years as hunters and food-collectors before they got the idea of growing their food in the mud of the Nile. At first, no doubt, they collected the grain of the wild grasses which sprang up every year as soon as the floods had gone down. Then one man, more observant than the others, must have got the idea of planting seed in the wet mud, so that he need not have the trouble of finding grain when he wanted it. Thus agriculture began. More and more people began to live on grain which they had planted. Whenever they wanted to plant new fields, they had to dig irrigation channels from the river so that the water could reach the new fields. Later they found out how to lift water out of the river when it was not in flood, so that their fields could be watered all the year round. The Egyptian farmers still use the

¹A cataract is a waterfall. There are six between Aswan and Khartum.

same sort of water lift or *shadoof*¹ today. The same method is used in India, and perhaps that invention was brought from Egypt long ago.

The leisure which the Egyptians began to enjoy, in their settled life as farmers, gave them the opportunity to become civilized in many ways. A sort of grass, called flax, grows in the Nile valley. The Egyptians found out how to spin the fibres of the flax plant into thread and weave the threads into cloth. They discovered copper, and used it instead of stone, for making tools. With the help of these improved tools they were able to make houses and temples of wood and stone, vessels and weapons of copper, furniture, clothing, jewellery, and many other things.

For a long time civilized people in Egypt were living in small groups along the valley of the River Nile. But gradually, in the way mentioned in Section 8, the weaker groups were conquered by the stronger ones. The leaders of these larger groups set themselves up as little kings, each one with his palace in the biggest village of the region, which gradually became his capital city. Presently, by about 4000 B.C., the whole of Egypt was under two rival kings, one ruling Lower Egypt, the region of the Nile Delta, and the other Upper Egypt. Then, about 3400 B.C., a single strong man made himself king over both parts; his name was MENES, the first Pharaoh² of all Egypt.

¹ Some historians think that the 'shadoof' was introduced into Egypt about 1750 B.C. by the Hyksos, an Asiatic tribe who conquered Egypt and ruled it for about 150 years.

² Pronounced 'fair-o'.



KEY-QUESTION

IO How has it been possible to obtain much knowledge about the life of the ancient Egyptians?

From the time of Menes we know a great deal about the history of Egypt, because the people of that time invented the first

writing, and many of their writings have been found. Their writing was in little *pictures*, not in words like ours. They wrote on the leaves of a plant called *papyrus*, a sort of grass which grows on the banks of the Nile. (From the word 'papyrus' we have got the word *paper* in English.) The climate of Egypt is so dry that even after thousands of years Egyptian papyrus books can be found undamaged. The Egyptians also carved many of their writings, and pictures showing their daily life, on the stone walls of their temples. Although those buildings are now in ruins, the writing and the pictures can be read on the walls.

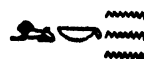


Fig. 11 An Egyptian hieroglyphic

(This represents the English word 'lake')

Egypt had one other great advantage: it was unusually safe from attack by enemies. To the east and west of the Nile valley there is only desert, almost impossible to cross. To the south there is dense equatorial forest where very few people live. To the north is the Mediterranean Sea. Only in the north-east, (where the Suez Canal now is) is there a way by which an invader can enter Egypt from the Middle East. As the Egyptians were the first people to make good ships, they could protect themselves from enemies coming by sea. Only from the north-east was Egypt sometimes attacked; and sometimes the Egyptians attacked their neighbours by going the same way.

One of the most remarkable things developed by the people of Egypt was their religion. It was easy for them to see that all their prosperity came from the light and warmth of the Sun, and from the water and soil brought by the River Nile. Their principal gods were therefore the Sun-god and the gods of the Nile. They regarded as sacred even the crocodiles which lived in the Nile! Egypt is a dry sandy country, and things do not easily rot and decay there. Even dead bodies remain undecayed for a long time. Perhaps this was what gave the Egyptians their ideas about the life after death. They believed that, when a person dies, his soul goes to another world and is rewarded or punished for the good or evil he has done; but after that, the soul may come back to the same body. The Egyptians therefore took great care to preserve the bodies of the dead, and to bury them safely, along with things likely to please the person when he returned to his body again.



Fig. 12 Pharaoh receiving tribute

The body of the dead person was carefully wrapped up in cloth with certain substances to preserve it from decay. It was then put into a wooden box, usually decorated with beautiful paintings, and the box was put into a stone coffin and carefully sealed. The coffin was buried in a tomb, leaving a very small opening through which the departed soul might come back at the proper time. Inside the tomb, all round the coffin, were placed the furniture, clothes and ornaments which the dead person had liked to possess and use in his lifetime. His favourite foods and drinks were also kept there, and sometimes, sad to say, even his favourite slaves were killed and buried with him.

In the case of ordinary people the coffins and tombs were, of course, not very costly ones. But for great persons, especially kings and queens, no expense or trouble was too great in order to make sure that they would be happy after death. That is probably how the wonderful pyramids and cave-tombs of Egypt came into existence.

The Great Pyramid, which may still be seen on the edge of the desert near the west bank of the Nile at Cairo, was built about 2,500 B.C. that is, nearly 4,500 years ago! Each side of its square base is 225 metres in length, and it was originally nearly 150 metres high. It is made of huge blocks of stone, each block weighing about 2½ tonnes. There are about 23 lakhs of such blocks in the whole pyramid! They are very carefully cut and fitted together. It is a mystery how the Egyptians managed to raise these huge heavy blocks of stone and set

them exactly in place. Perhaps they did it by means of an inclined plane or ramp of earth temporarily built against the pyramid, up which hundreds of slaves were forced to push and pull the blocks on wooden rollers. It is believed to have required the labour of at least one lakh of slaves for twenty years to build the Great Pyramid.

The Great Pyramid is solid except for three small rooms at the places shown at 'A', 'B' and 'C' in Fig. 13. 'F' is the entrance, and 'D' is a broad sloping passage. 'E', 'E' are air-passages and 'G' is the outer casing of polished stone, none of which survives.

The body of the king who built this pyramid, King Khufwey, and also that of his favourite wife, was buried in the upper room 'A'. This king's son, Khafre, built the second largest pyramid and the next king after him built the third. There are many others.

About 500 years later the kings of Lower Egypt (i.e. the Nile delta and the region just south of it) conquered Upper Egypt as far as the First Cataract of the Nile (see map on page 14). The capital was then moved to Thebes and it is in that region that some of the most wonderful of the ancient temples of Egypt still stand. The Egyptians felt that everything concerning their gods ought to be on a very grand scale. The temples have great entrance gateways and halls with huge stone pillars. Pictures of the gods of Egypt are cut in the solid stone of the walls, and there are descriptions of their deeds in the strange Egyptian picture-writing. Owing to the dry climate many of these temples

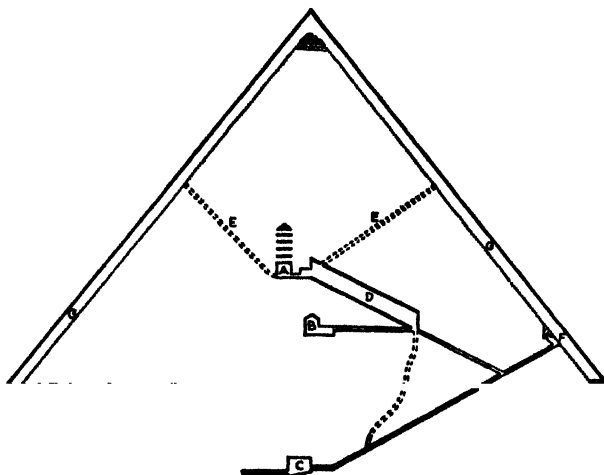


Fig. 13
Diagram of the Great Pyramid

are in good condition although they have been standing empty for several thousand years.

Near Thebes there are rocky hills on the edge of the desert, and from this time onwards great caves, cut in these hillsides, were used as tombs for the preserved bodies (mummies) of the Egyptian kings and queens, instead of putting them in pyramids. As I told you before, the Egyptians always buried in the tomb some of the things which the dead man or woman enjoyed during life. Many of these things were of gold, silver or other precious materials, and these were very tempting to robbers. The result is that most of the pyramids and tombs have been broken open and their contents taken away. But, most fortunately, a few of the cave-tombs, in the Valley of the Kings near Thebes, were not discovered by the robbers, and some of them have been found and opened in our own time. The most extraordinary things have been found in them, especially in the tomb of King Tutankhamen, a king who reigned about 1350 B.C., more than 3000 years

ago. In his tomb was found not only the mummy of the king, wearing his golden crown and all his royal robes, but also his jewels, his throne, his chariot, his bed, and many other things. They are in almost perfect condition and can now be seen in the Cairo Museum.

From such discoveries we are able to know a great deal about the life of the ancient Egyptians, and it is clear that they were a very highly civilized people even four or five thousand years ago. We know a good deal even about the daily lives of the ordinary people, too, because in some of the tombs have been found beautiful little wooden and clay models of the people of that time with their herds and their tools for farming, etc. There are also thousands of paintings and carvings on the walls of the temples and tombs from which we have been able to learn much. All this has been possible in the case of Egypt because of its rainless climate and sandy soil in which things do not decay even after having been buried for thousands of years.

ASSIGNMENTS

- 1 *When did men first begin to live according to a 'Neolithic' way of life, and in what ways was that way of life different from the life of men in the Old Stone Age?*
- 2 *What are the conditions necessary for people to become 'settlers'? How, when, and where did men first change from a nomadic way of life to the life of a settled community?*
- 3 *Where was the 'cradle of civilization' and what great discoveries did men make there?*
- 4 *Why and how did some men become 'specialists' and what effect did that have on the life of their community?*
- 5 *How did kingship and priesthood develop, and how did war and slavery begin?*
- 6 *Why did the first civilization begin, probably, in Egypt, and how have we been able to obtain so much knowledge of the ancient Egyptian civilization?*
- 7 *Give a brief account of the principal features of the ancient civilization of Egypt.*

Civilizations of the ancient world

The Sumerian and Babylonian Civilizations, the Minoans, the Hebrews, Phoenicians, Assyrians and Persians



KEY-QUESTION

What important discoveries were made by the ancient Sumerians and Babylonians?

We have described the ancient civilization of Egypt in some detail because it is of great importance in history. Even if civilization did not originally spread from Egypt to other countries, as some scholars say it did, it is certain that all the other early civilized peoples learned many things from the Egyptians.

But in each case the people of these other regions also made discoveries of their own, and thus added something new to civilization. Let us now see what the people of Mesopotamia gave to the world.

The most fertile part of Mesopotamia is the level plain, about 240 kilometres long, between the western end of the Persian Gulf and the point at which the great Rivers Tigris and Euphrates come nearest to each other (see map on page 12). This is called the Plain of Shinar. If you compare the map in which this is shown here with a map of modern Iraq, you will notice a big difference. In ancient times the Persian Gulf extended much further to the north-west, and the Rivers Tigris and Euphrates did not join together before flowing into the Persian Gulf, as they now do. Where Basra now stands there was nothing but the sea. What was the cause of this change? It was due to the great quantity of fertile mud which the two rivers bring down from the Armenian mountains where they rise. The whole of the Plain of Shinar has been gradually built up from that mud. That is why it was so fertile.

The remains of the earliest civilization of this region have been found in the part nearest the sea (as it was then), which was called Sumer. Many wonderful things have been found in the tombs of the Sumerian kings, buried deeply in the sand where stood the ancient city of Ur. But there is one strange fact about them. No signs have been found, as they have been found

in Egypt, of earlier people who lived there in a primitive condition, using stone tools. The civilization of Sumer seems to have begun all at once at a high level. That is one of the reasons which some scholars put forward in support of the idea that the Sumerians learned the arts of civilization from Egypt.

Just as in Egypt, so it was the custom in Sumer to bury the king's favourite objects, and even his attendants, with him. In the tomb of one of the Sumerian kings were found the bodies of nearly a hundred people who had been killed and buried with him and with his queen. All their robes and jewellery, vessels and weapons, toys and musical instruments, and even the carts and the bodies of the oxen who had drawn them, were also found in the tomb.

There is no stone in Sumer, so there are no remains of stone temples like those of Egypt. But there are very big buildings made of mud bricks. The people of Sumer also used mud tablets instead of paper for their writing. They made flat bricks and marked signs on them with a sharpened bit of wood. These signs used by the Sumerians are known as *cuneiform* or 'wedge-shaped' writing (see Fig. 14). Notice how different it is from the Egyptian writing, which was done in ink on strips of papyrus.

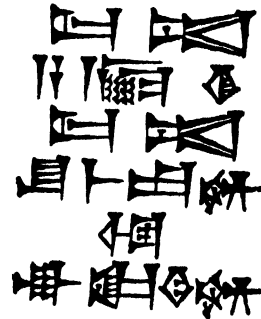


Fig. 14 Cuneiform script

The Sumerians were not as fortunate as the Egyptians in one thing. Their country was very open to attack by enemies. On its north-east, north, and north-west sides there are mountains in which savage tribes lived. They were not cultivators but hunters and herdsmen, and the rich settlers in the Plain of Shinar were very tempting prey for them to attack and rob. On the west and south lies the Arabian desert; but this desert, in those times, was not as dry as the desert of Egypt. There were many *oases* or

fertile spots in it, and it was inhabited by many wild tribes who lived mostly by keeping herds of camels and sheep. Presently these tribes also began to invade the Plain of Shinar; when they found the south-eastern part already occupied by the Sumerians, they settled in Akkad, the part to the north-west. About 2500 B.C. an Akkadian king called SARGON brought all the tribes of Mesopotamia under his rule, as Menes had done in Egypt. He founded the city of Babylon.

About 2000 B.C. another great king reigned in Babylon. His name was HAMMURABI. He was a conqueror, but also much more. He conquered the whole of Mesopotamia, and also Assyria, the land of the Upper Tigris valley, and united them under his rule. He spent the remainder of his life in making wise laws and seeing that they were carried out justly and strictly. In the sands of Babylon have been found many letters written by this king to his officers, giving them orders how to govern the country wisely and well. The letters were written, not on paper, which would have decayed in the thousands of years since they were written, but on tablets of clay, in cuneiform writing. A stone has also been found on which there is a picture of King Hammurabi standing in front of the Sun-god, and underneath the picture are written the laws which the king was supposed to have received from the Sun-god for the good government of his people. This is the oldest written 'code of law', (i.e. laws carefully arranged and set down in writing, so that they cannot be misunderstood). These laws show us that the Babylonians were a highly civilized people. The laws about the proper

care of the canals, on which so much of the prosperity of the country depended, are especially strict. There were also laws about payment of taxes, about debts, purchases, marriage, divorce, and the handing over of property.

The Babylonians were very skilled in mathematics; algebra and geometry were probably first developed by them. Their unit for counting was 60, and we still use this for our divisions of the hour into sixty minutes, and of the minute into sixty seconds. They also observed the movements of the sun, moon, planets and stars, and believed that the future can be foretold from these (by *astrology*, as it is called).

There were schools in Babylonia, in which students learned reading, writing and arithmetic. They wrote on clay tablets, and some of the students' copybooks of 4000 years ago have actually been found! Immense libraries of books written on clay tablets have also been found in the dry sand of Mesopotamia. From these, and other buried objects, which have been dug up, a great deal of knowledge has been obtained about the life of the people of that region in those early times.

For more than 1000 years the Babylonian civilization lasted, but then Babylon was conquered by the fierce and warlike people of Assyria. The Assyrians came from the hilly, rocky region in the north of Mesopotamia, where the River Tigris rises. There is *iron* ore in those mountains, and the Assyrians discovered how to make iron tools and weapons. The Babylonians had only weapons of bronze, and they were soon defeated by the fierce invaders. Babylon was destroyed, and a new capital city, Nineveh, was built on the River Tigris.



Fig. 15 A scene in Babylon

KEY-QUESTION

What were the chief features of the civilization of the Minoans, the Hebrews, and the Phoenicians?

While civilization was developing in Egypt, Mesopotamia and India, it also began to spread among the people who lived around the hilly north-eastern shores of the Mediterranean Sea. Look at the map on page 12, and find the island of Crete. Between Crete and the coast of Asia Minor there are hundreds of islands. There are no great river-plains in which large numbers of people could settle as cultivators, but the islands and the inlets of the mountainous coast are very good places for people who live by fishing, and for traders who make their living by carrying goods in ships from one country to another. From about 3000 B.C. Cretans began to trade with the Egyptians, who were also very clever at building ships. Thus Egyptian ideas spread to Crete and a civilization gradually grew up, which lasted for more than 1500 years.

Probably you have read the story of Theseus and the Minotaur, and of Daedalus, the inventor, who made wings for himself and his son. In

those stories we hear of a king of Crete named 'Minos'. Scholars believe that 'Minos' is the name that was given to all Cretan kings, just as Egyptian kings were called 'Pharaoh', Persian kings 'Shah', and Indian kings 'Maharaja'. So 'Minoan civilization' means the civilization of the Minos or kings of Crete. At Cnossus, in Crete, the remains of the palaces and other buildings of the kings of Crete have been found. From them we can see how highly civilized the Cretans were. They had arrangements for a good water-supply, with pipes to carry water to baths inside their houses, and proper drains to take the dirty water away. They decorated the walls of their houses with paintings, from which we can see that they had fine clothes, jewellery, metal-work and pottery.

The Minoan civilization reached its highest point about 2000 B.C., but a few centuries later Cnossus was twice destroyed by terrible earthquakes. It was twice re-built, even more beautifully than previously. Then, about 1400 B.C., it came to a sudden end, destroyed not by earthquake but by the hands of invaders. The destroyers were a much less civilized people, known as 'Achaeans', the ancestors of the ancient Greeks, about whom we shall learn in Chapter 7.

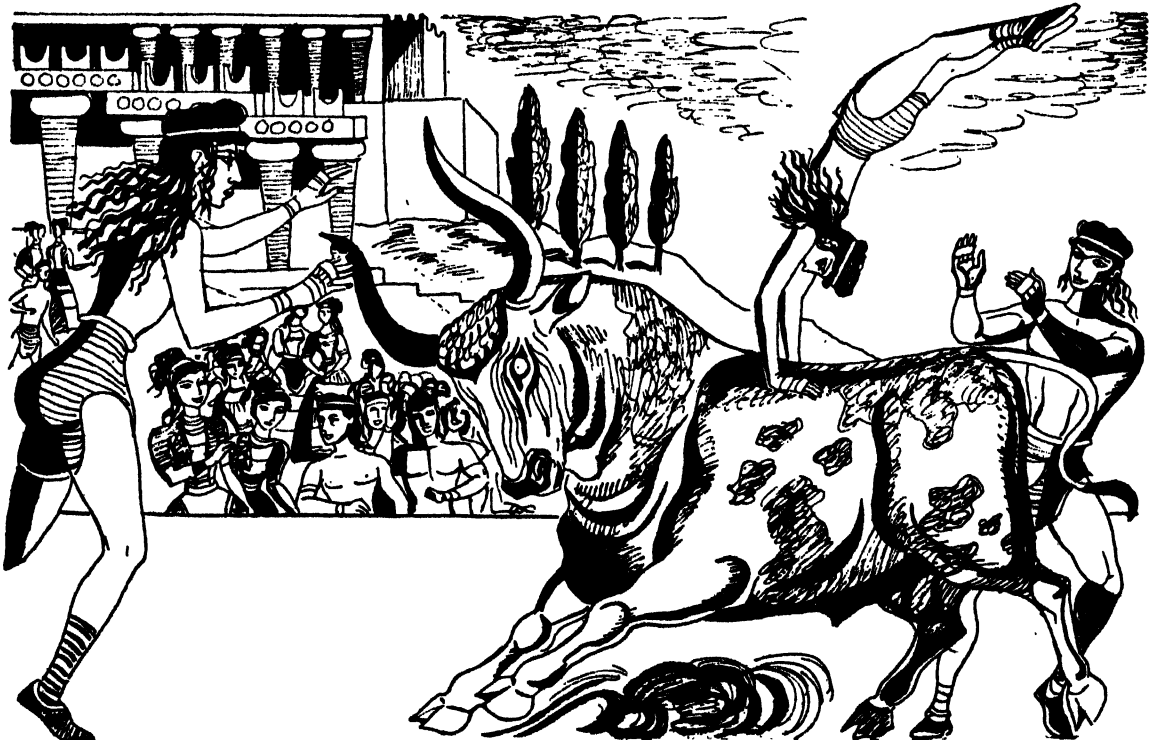


Fig. 16 Bull-jumping at Cnossus

It was not always the uncivilized nomads who attacked the cultivators. When the cultivators had built up a great civilization, as they did in Mesopotamia and in Egypt, they began to want to extend their territory and their power. They sent out their armies to make slaves of neighbouring tribes or to seize the lands of rival kings. This is what happened to the JEWS, a tribe of nomads from Arabia, who became captives both in Egypt and in Babylonia (Mesopotamia).

Abraham, the ancestor of the Jewish people, was the head of a nomadic tribe which was wandering with its flocks and herds in Arabia about the year 2000 B.C. His story is told in the early part of the Bible, which is a history of the Jewish people and their heroes. For a hundred years or so the Jews lived and prospered. Then famine came, and, to keep themselves alive, the Jewish tribes went (as nomadic people do in India) to the nearest region where food could be obtained. That was Egypt. For some time the Jews prospered there, but then the Pharaoh of Egypt became jealous of their prosperity and decided to make them work for him as slaves. He forced them to work at hard tasks such as the building of the great pyramids and temples of Egypt.

This treatment was hard to bear, but it helped to make the Jews into a united nation. Also, by contact with their clever though cruel taskmasters of the Nile valley, the Jews learned many things that they could never have learned if they had remained shepherds. Above all, they learned the art of cultivation, and the importance of law, order and discipline. But the cruelty of their Egyptian masters at length became too severe to be endured. The Bible story tells us that the Pharaoh, in his desire to destroy the foreigners, at last actually ordered that every male child born to the Jews should be killed at birth. This was more than even slaves could bear. A great man named MOSES¹ arose among them to lead them out of Egypt. Moses led them to Palestine. Their way was across the desert, across the Red Sea, perhaps where now the Suez Canal runs, and then round the hilly desert peninsula of Sinai. They are said to have taken about fifty years to go from Egypt to Palestine. That is a long wandering even for a nomadic people. But on the way Moses made them accustomed to discipline. During that time he gave them the laws which, much later, were written down to form several of the books that make up the Old Testament of the Bible. Like the Vedic

¹ Pronounced 'moz-ez'.

laws, those of the Jews are full of detailed instructions about ceremonials and the proper conduct to be observed on different occasions by different classes of people.

Moses himself never reached Palestine. He died, at the age of one hundred and twenty, so the Bible says, on a hill from which he could just see the borders of the land to which he had led his people. The Jews had gone to Egypt as simple nomads. They returned to Palestine, perhaps somewhere about 1500 B.C., with at least a little knowledge of the most necessary arts and discipline of a settled nation.

About 1000 years later the Jews were again driven out of Palestine. This time they were attacked by the Babylonians, who had built up a great empire in Mesopotamia. They were in captivity in Babylon for only fifty years, for in 539 B.C. the Babylonian king was himself conquered by King Cyrus, who had set up his rule in Persia; Cyrus released the Jews and sent them back to Palestine. But they went back there having taken several more steps forward on the road to civilization as a result of their second period of slavery under a great nation of the river-plains.

About 600 years later, the Jews were again conquered, this time by the Romans, who treated them with great cruelty, driving many of them out of Palestine into various parts of the world. That is why Jews are now found in so many different countries.

Another small group of people, living in the region between Mesopotamia and the Mediterranean Sea, also helped to spread civilization at this time. These were the PHOENICIANS, who lived in the northern part of Palestine. Their chief cities were Tyre and Sidon, on the coast, for they were sea-faring people. Perhaps they had to become sailors and merchants and craftsmen owing to the smallness of their country, the narrow strip of land west of the Lebanon Mountains, which was not enough to support their growing population through farming. The Phoenicians made fine metal goods, of bronze and silver; they discovered how to make glass, or learnt it from the Egyptians; they also made fine carpets, and they dyed cloth with a famous purple dye, 'Tyrian purple', which they obtained from a fish caught in the sea off the coast of their country. Their merchants took goods by caravan across the deserts to sell in Mesopotamia, Egypt and Syria, and also westwards by ship to places on the coast of the Mediterranean Sea. By about 1000 B.C. they were such skilful sailors that they could take their ships through

the Straits of Gibraltar into the Atlantic Ocean and sell their goods in such distant places as the west coast of Africa and even France and the south of England.

The Phoenicians sometimes remained in the distant places they visited, and founded colonies there. One of their colonies was Gades in southern Spain, now called Cadiz. Another was Carthage, on the north coast of Africa, which became a very important city, about which we shall learn more in Chapter 8.

Although the Phoenicians were not large in

numbers, they are important in history, because they helped to spread new ideas and new discoveries from the eastern Mediterranean region to the west and north.

The Phoenicians, as well as the Jews, learned writing from the Egyptians, and the Greeks took their alphabet from that of the Phoenicians, and passed it on to the Romans, from whom it has come down to us. The 'Roman' capital letters we use today have thus come down to us from the Phoenicians who lived 3000 years ago.

HEBREW	PHOENICIAN	GREEK	EARLY LATIN	LATER LATIN	HEBREW NAMES	GREEK NAMES
א	𐤀	Α	AA	A	ALEPH	ALPHA
ב	𐤁	Β	[B]	B	BETH	BETA
ג	𐤂	Γ	C	C	GIMEL	GAMMA
ד	𐤃	Δ	Δ	D	DALETH	DELTA
ה	𐤄	Ε	E	E	HE	EPSILON

Fig. 17
Alphabets



13

KEY-QUESTION

How did the empires of the Assyrians, Chaldeans and ancient Persians develop?

We have seen how civilization began in the fertile river-valleys of Egypt, Mesopotamia, and the Indus region, and how the small and self-sufficient groups of people gradually became less self-sufficient through the need for articles, such as metals, which they had to get from distant places. We have also seen how some of the groups became wealthier than others, and how those who were stronger began to try to conquer their neighbours, with the result that after a time, instead of many self-sufficient groups, each with its own chief, there

were a few large kingdoms ruled by the most powerful chiefs of the region. Conquerors soon found out that they could carry off not only the wealth of those they conquered, but also the conquered people to work for them. Wars led to *slavery*, and with the help of slaves victorious kings were able to build walled cities to protect themselves and their wealth, and palaces in which they could live in luxury, supported by taxes paid by the common people, farmers, craftsmen and merchants. Civilization, which had begun by being *rural*, that is, in the villages, thus became *urban*, that is, centred in towns and cities. Men began to live in a different way, *using other men's work to make themselves richer*.

By the year 1000 B.C. there were about half a dozen urban civilizations in the region which we have called 'the cradle of civilization' (see map on page 12). These were the urban civilizations of EGYPT, of BABYLONIA, of the INDUS VALLEY, of CRETE (Minoan), of PALESTINE (Hebrew or Jewish), of SYRIA and of PHOENICIA.

About 750 B.C. the Assyrians (the people mentioned at the end of Section 11) conquered nearly all their neighbours and established an empire which included Egypt, Palestine, Syria, the whole of Mesopotamia and half of Persia.

They were a very warlike people, and their kings made their power secure by building good roads along which their armies could march quickly from one part of the empire to another. They also constructed huge and magnificent palaces and temples and collected from the cities they conquered great libraries of books written on clay tablets. But their rule was so harsh and cruel that after about 150 years the Medes, people of the hilly northern part of the empire, joined with the Chaldeans, the people of Mesopotamia, to overthrow the Assyrian king. In 612 B.C. Nineveh was conquered, and the *Chaldeans* established their

empire, with Babylon as the capital again. The name of their most famous king was *Nebuchadnezzar*, who built the Hanging Gardens (terraced gardens) of Babylon, which are called one of the Seven Wonders of the World. It was King Nebuchadnezzar who conquered the Jews (see page 21) and took them away to Babylon into captivity.

But, in spite of its magnificence, the Chaldean empire lasted only a short time. It was conquered in its turn by the *Persians*, who joined with the Medes to defeat the Chaldeans in 539 B.C., when Babylon was captured.

The Medes and the Persians belonged to



Fig. 18 Nineveh

another race of people, different from the Egyptians, Mesopotamians, and others about whom we have so far heard. They are called **INDO-EUROPEANS**, and we shall learn more about their ancestors in the next chapter, for they came from the same part of western Asia as our own ancestors, the Aryans who invaded India.

The Persians were makers and users of iron tools and weapons like the Assyrians, but they were not so destructive and cruel. By the year 500 B.C. they had conquered the whole of the Middle East, from the Mediterranean Sea up to the River Indus, and from the River Oxus to the River Nile. Their greatest king, **CYRUS**, ruled over the largest empire known up to that time; and he and the kings who followed after him for the next two hundred years were able to keep their hold upon this huge area (see map on page 27) through their skill in governing it well. The empire was divided into about twenty provinces or states, each of which was under a governor just as in modern India. The king had a large number of officers whose work was to travel from place to place and to report whether the provincial officials were doing their duty properly. Great roads were made to connect all the principal places in the empire.

The Persians made use of many things from the Babylonian and Assyrian civilizations,

such as cuneiform writing, sculpture, and architecture. Persepolis, Sardis and Susa were their chief cities.

The Parsees of India are the descendants of the ancient Persians, and their religion, the teaching of the Persian prophet Zoroaster, is the same as that of the Persians of that day. The Persians did much to spread new knowledge from one end of their great empire to the other, and we owe to them some of the fruits, flowers and vegetables we grow in our gardens today.



ASSIGNMENTS

- 1 *What important discoveries were made by the ancient Sumerians and Babylonians?*
- 2 *What were the special features of the Minoan and the Phoenician civilizations?*
- 3 *What is remarkable about the civilization of the Hebrews (Jews)?*
- 4 *How did the Assyrian and Chaldean empires arise, and what happened to them?*
- 5 *What is remarkable about the ancient civilization of Persia, and what traces has it left behind?*

The Earliest Civilizations in India and China

14

KEY-QUESTION

Where are the remains of the oldest known civilizations in India, and what is remarkable about them?

It is interesting to try to understand why and how civilization has developed in certain parts of the world and not in others. Some modern historians say that Man's intelligence has developed rapidly in parts of the world where natural conditions (climate, soil, mineral wealth, vegetation) made it possible for men to live without too great a struggle, and yet not too easily.¹ If the natural conditions make life too easy (as in places where food can be easily gathered and does not have to be planted and watered and looked after carefully), men become lazy, and do not develop intelligence and skill to overcome difficulties. On the other hand, if natural conditions are very hard indeed (as in the dense equatorial forests and the ice-covered regions of the Arctic and Antarctic, or on very high mountains), men have to struggle so hard to get food and keep themselves alive that they have no strength or leisure for other things and consequently do not develop a civilization. It seems to be true that *the most favourable conditions for men to develop their intelligence and to improve in civilization are conditions of moderate difficulty*. In such places the challenge of the problems, which men have to solve in order to live, develop their strength of character, just as we can develop our bodies best by moderate exercise and not by either laziness or overstrain. Such challenges were met by the men who first lived in northern Egypt, where they had to clear the banks of the River Nile for growing their crops, and in Mesopotamia, India and China, where they had to dig wells and irrigation canals.²

¹ For fuller discussion of this interesting question, teachers are advised to read Arnold Toynbee's great book *A Study of History*, of which a one-volume condensation of volumes 1-10 has been made by D. C. Somervell (O.U.P.).

India, as you probably know, even now contains millions of people who belong to races older than the Indo-European race. Many of them live in the hilly parts of the country and some are still nomads. Perhaps you have yourself seen them driving their goats, sheep and cows in front of them, with their primitive tents, pots and pans and other small belongings packed on pony-back, along with children too, as they go from one grazing place to another.

Some of these pre-Aryans, such as the Santals and the Gonds of Central India, are the descendants of very primitive peoples who invaded India, perhaps 15,000 to 20,000 years ago in the time of the Stone Age. They never reached a high stage of civilization: they are mostly hunters and herdsman even now.

But there are others, such as the *Dravidians*, who now live mostly south of the Vindhya hills, who became highly civilized. We must learn something of them before we come to the Indo-Europeans.

As far as we can tell, the Dravidians came into India from the north-west, not through the Khyber and other Himalayan passes, as the Indo-Europeans did, but through the southern part of Persia into Sind. This happened probably about six thousand years ago, when the climate of Persia and of north-west India was much wetter than it now is. Sind was not a desert but a very fertile country then, and the invaders found it a good place to settle in. They belonged to the same race, probably, as those who first settled in the valley of Mesopotamia, whom we know as Sumerians. Many ornaments, clay vessels, etc., have been dug out of the Indus mud which are very similar to the things dug out of the sands at Ur, the city of the Sumerians. This is one of the signs from which we can guess the age and origin of *the oldest civilization in India — the Indus civilization*.

It is probable that civilization in India began in the great fertile valleys of both the Indus and the Ganges; but the remains have been discovered so far only in the valley of the

² A good example of a natural challenge causing civilization to develop is Ceylon. The south-west part of Ceylon is the most fertile, and is now the most thickly populated, but the ancient civilization of the Sinhalese developed in the *dry* parts of the island, the north and east, where the people constructed great irrigation tanks and canals to bring water to their paddy-fields. When those tanks and canals were neglected and destroyed, that ancient civilization broke down. The government of Ceylon is now rebuilding them so that more crops may be grown to feed and clothe the people.

Indus and some other rivers of the Punjab. The cause of this may be that such remains in the Ganges valley are buried deep under the thick mud brought down by that river. In the Indus valley the discovery of a very old civilization was made not long ago at a place named Mohenjo-Daro, and also further north at a place called Harappa on the bank of the River Ravi. Here are the ruins of great towns much older than the Vedic times, with good streets, houses with drains and bathrooms quite as well made as those of our time; and even a beautiful public bath or swimming

pool. It is clear from these signs that the men and women of that Indian town of 2500 B.C. had reached a high stage of development. The discovery of similar things in the ruins of Mesopotamia and of Mohenjo-Daro, makes it probable that there was a connexion between those two civilizations. And there is one other point in which they are alike. Both these civilizations came to an end between 2500 B.C. and 2000 B.C. as a result of invasions by less civilized people from the hills. Those people were the *Indo-Europeans*, about whom we shall now learn.



Fig. 19 Street scene at Mohenjo-Daro. (Inset, top left, two seals found in the ruins.)

15

KEY-QUESTION

What sort of people were the ancient Indo-Europeans, and why did they leave their own country?

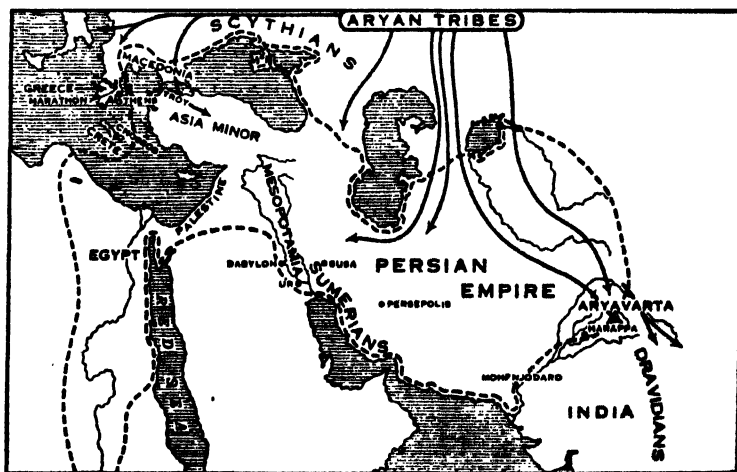
If men had no desire to go out of the countries in which they were born, there would be much less trouble in the world, but certainly it would be a more sleepy kind of existence. Three chief causes seem to make men desire to go out of their own countries: (i) a desire for change, for experience of new things; (ii) an increase in their numbers, which makes the supply of their food not enough for the needs of all; (iii) a change in the weather conditions of that part of the earth where they are settlers, so that their crops fail year after year. Possibly all these three causes together had the effect of making Indo-European¹ tribes from western Asia invade India and other lands.

The Indo-Europeans were not savages when they first invaded India, but they were still a cattle-keeping people rather than cultivators. We do not know exactly where they came from, but it was probably from south-eastern Europe and western Asia, in the neighbourhood of the Caspian Sea. Those parts were then less dry than they are now: forests stretched much further south. In the parklands south of those

forests the Indo-European tribes moved from place to place, grazing their herds of cattle. Unlike the Mongolian tribes in the drier lands further towards the east, who depended mainly on their horses and sheep, the Indo-Europeans were a cow-keeping people. They depended on the cow for milk and on the bullock for ploughing and for pulling their roughly-made carts. They reckoned wealth by the number of cows and bullocks a family possessed. The cow meant so much to them that, in course of time, they came to regard it as a sacred animal, as many Indians still do.

Although they ploughed and grew crops, this did not prevent them from moving from place to place between the times of harvest and the next sowing. They lived in tribes, which often fought against each other, each tribe having its leader, who was also sometimes its chief priest. They were very fond of listening to songs or poems about the great deeds of their leaders. Men who could compose such stories and songs were highly honoured among them as poets or *bards*. At certain times of the year they gathered together for religious celebrations in honour of their gods, the gods of Thunder, of the Sky, the Wind, and the Sun, and special poems or hymns were composed for these occasions. It is these hymns that have come down to us as the *Rig-Veda*.

Fig. 20
Map of Indo-European invasions



¹ It is better to use the word 'Indo-European' than the word 'Aryan' when referring to the race of people who invaded India and Europe from 2500 B.C. onward. The word 'Aryan' is now rightly used only in connexion with language. That is, we may use the term 'an Aryan-speaking people' because, in the case of most countries which they

invaded, the Aryan-speaking invaders gave their language to the people of those countries. Sometimes some of their ideas and ways of doing things were taken over too, for example in South India, where the religious ideas underlying Hinduism, the division into castes, and so on, were taken over by the Dravidians (the people who were living in India before the Aryan-speaking people came).

16

KEY-QUESTION

In what parts of India did Vedic civilization develop and what were its chief features?

Between 2500 B.C. and 1500 B.C. the Indo-European tribes moved southwards; some of them invaded Mesopotamia, others Persia. The latter were the forefathers of the Parsees, who later on came to India. In Section 13 we learned something about the great empire they set up in Persia. Then, about 1500 B.C., some of their tribes began to enter India through Afghanistan. They settled in various parts of the land of Five Rivers, the Punjab. They drove out the Dravidians, whom they called *Dasyus* or 'inferiors' because they did not worship the Aryan gods. Gradually the Dravidians were pushed further and further towards the south and east, as the invading tribes occupied more and more of north India, including northern Rajasthan and what is now called Uttar Pradesh. For a long time, however, the Indo-Europeans found the Vindhya hills too difficult to cross because of the dense forests which covered them. That is why India south of the Vindhya is still mainly inhabited by people of Dravidian race, except for the forested hilly parts where pre-Dravidian primitive tribes still dwell in small numbers.

Although the Indo-Europeans looked down upon the *Dasyus* whom they conquered, they intermarried with them freely at first, just as invaders did in other parts of the world, including Europe. We cannot say that any race of people now existing is of 'pure Aryan' descent, though the people of the northern Punjab and of Kashmir and the North-West Frontier are no doubt more Indo-European than those further to the south and east.

There was no such thing as 'caste' among the Indo-Europeans when they first came into India. But gradually they had to divide themselves into groups according to their occupations, some of the men going out to do the fighting (known as *Kshatriyas*) while some stayed behind to look after the crops and the cattle, on which they depended for their food. The latter were the *Visas*, who afterwards became the *Vaisyas*, or merchant-class, the dealers in goods of every kind. At first there was no special class of priests or *Brahmins*: any man could act as priest, perform the ceremonies, and recite the sacred hymns. Some of the wise men belonging even to the conquered race were admitted as priests, for we read in the Vedas that there were *rishis* of two

kinds, those with fair skins and golden hair, and those who were dark in colour. The *Yadus* of western India, the tribe to which Sri Krishna is supposed to have belonged, were among the most important of these non-Aryans.

In course of time, even the masses of conquered Dravidians were included in a fourth class, that of the *Sudras*. They were required to do the menial work of the community. And by that time it had become the custom that people belonging to the three higher classes should not intermarry with *Sudras*. The final stage was reached much later on when the priestly class laid down the rule that people of the different groups must not intermarry. Finally no one born into a family of one group might take up the occupation of another or become a member of that group. Thus the caste system arose.

The early Indo-Europeans were not a united people. They did not invade India as one great organized army, but in groups of a few tribes together, each tribe having its own leader. And after settling in India they very often fought fiercely against each other, as well as against the former inhabitants. One of their greatest wars is described in the *Rig-Veda*. It is said to have been due to a disagreement between two great *rishis*, Vasistha and Visvamitra, both of whom were advisers to the chief of the Bharata tribe, King Sudas. On Vasistha's advice being followed by the king, in preference to his own, Visvamitra went over to the enemies of King Sudas, and organized an alliance of ten other tribes. With the help of Vasistha, however, King Sudas inflicted a crushing defeat upon the allies, on the banks of the River Ravi.

From about 1500 B.C. Indo-European tribes gradually occupied the fertile valleys of the Punjab and what is called *Vedic civilization* developed in that region. It was based on the worship of the gods of the *Rig-Veda*, and on the rules which the Vedic teachers laid down for the people of the four castes. In the *Rig-Veda* that region is called 'Saptasindhu' or the land of the seven rivers, the Indus, the Jhelum, the Chenab, the Ravi, the Beas, the Sutlej and the Saraswati (which then flowed between the Sutlej and the Yamuna, and has now disappeared). It was not ruled by a single king, but was divided into a number of small kingdoms.

Gradually Indo-European tribes pushed south-eastwards and conquered the plains of the Yamuna, the Ganga and their tributaries. The kingdom of the Kuru-Panchalas was in the

region where Delhi now stands; Kosala was in the Oudh area, Kasi was Banaras, and Videha the region of north Bihar.

For more than five hundred years Vedic civilization developed in north India only, the whole of central and southern India being then unknown to the Indo-Europeans. Aboriginal tribes lived in scattered groups in the dense forests of the Vindhya, while further south was the country of the Dravidians. This was the India of the *Ramayana*, for it is mentioned there that when Rama went across the Vindhya into exile, he passed through a region of unexplored forests in which there were only a few isolated Aryan hermitages, and came to a thickly peopled region again only at Kishkinda, which is supposed to have been in the neighbourhood of modern Bellary.

But the India of the *Mahabharata* is quite different. By that time (about 700 B.C.) the whole of India was known. Sri Krishna himself came from Dwaraka in the far west, and chiefs of kingdoms in south India are mentioned as having taken part in the battle of Kurukshetra.

It was in the period between the events described in the *Ramayana* and those described in the *Mahabharata* that Vedic civilization developed into Hindu civilization. Gradually Vedic rules and customs were developed into those of the Vedanga; most important of them is the *Kalpa Vedanga* which lays down in detail how a Hindu householder must behave from birth till death. The acceptance of that way of life made a man a Hindu. Gradually it spread throughout the whole of India.



KEY-QUESTION

Where did civilization first develop in China, and what were its special features?

As in other parts of the world, civilization in China did not begin in the region where it was easiest to live, but in the region where men had to work hard to overcome difficulties. The river-plains of central and southern China, from the region of the River Yangtze southwards (see the map in Section 106), are fertile and have a mild climate. But it was in the valley of the great river of northern China, the Hwang Ho, the Yellow River, that Chinese civilization first began. It is called the Yellow River because its water is brownish-yellow in colour, due to the huge quantity of fertile soil which it brings down from the highlands in the north-east of China, through which the river flows. Like the River Nile in Egypt, every year after the rains the Yellow River of China brings down new soil: gradually soil has filled up the river-bed, so that there is a level fertile plain on each side of the river for the last seven hundred kilometres of its course, from the point where it turns sharply eastwards to the sea.

But this great fertile plain is not an easy place to live in. The Yellow River brings danger to those who live there, as well as new fertile soil to their fields. For its plain is so level that when the river is flooded in the rainy season it overflows its banks, and spreads its waters over hundreds and hundreds of hectares of flat land on either side. Many times the river has actually changed its course entirely, making a new channel to the sea. Unless they can protect themselves from the terrible floods, the people living on those fertile fields have to run away, leaving everything to be lost in the muddy water.

These were the difficulties which faced the early Chinese settlers of this region. In overcoming such difficulties, they became hardy and clever and civilized. They worked hard to build dykes (banks of earth on each side of the river, to prevent the water from overflowing): they dug ditches to drain the marshy lands where the water had overflowed. They constructed hundreds of kilometres of canals, by which the floodwater could be carried off to the sea, and which were also useful for transporting goods and passengers from place to place in ships and barges (flat-bottomed boats).

The control of a great river such as the Yellow River, and the building of hundreds of kilometres of dykes, cannot be done

by people who spend their time fighting. It is only possible when everyone helps, and when there is a strong government in charge of the whole river-valley. For hundreds of years the people who lived in this river-valley worked hard to protect their homes; but in those early times each group of families looked after its own part of the land: they lived as separate tribes or clans; they were not united into a nation. In the Yangtze valley also, and in the other river-plains of southern China, groups of people settled and began cultivation, but they did not develop civilization as quickly as the settlers of the Yellow River valley who had greater difficulties to overcome.



18

KEY-QUESTION

What is a 'feudal society', and how did such societies develop?

When people live in small groups or tribes, consisting of members of the same family or related families from neighbouring villages, they form what is called a *tribal society*. Each tribe has its own chief, who is usually the oldest man of the most powerful family of the tribe. The duty of the chief is to see that each family of the tribe has a fair share of land and other property, and that the whole tribe is protected from the danger of being attacked by neighbouring tribes.

Then, as more children are born, the number of members of the tribe increases, and more land is needed on which to grow food. Fighting begins between neighbouring tribes, and sooner or later, if there are no intelligent people to discover a better way of solving the problem, the fighting comes to an end by one tribe overcoming all its neighbours, killing many of the people, and thus making the number less. But sometimes a better way is discovered, if the people are intelligent. Instead of fighting their rivals the weaker tribes accept the chief of the most powerful tribe as their 'overlord'. In return for this, the overlord promises to

protect them from other enemies. This is called a *feudal society*. In this kind of society the land of the whole tribe, or of the group of tribes ruled by the feudal overlord or king, belongs to the king. The king grants parts of the land to each of the chiefs or 'feudatories' under him, and promises to protect them from outside enemies, in return for their promise to help the king with money or soldiers in time of war. Each of the chiefs, in his turn, grants a piece of the land allotted to him, on similar conditions, to the head of each family.

A 'feudal society' of this kind has developed in most parts of the world after the earlier stage, the 'tribal society'. It existed in many parts of India even until a few years ago, especially in the States ruled by Indian Princes. In such States the Indian Maharaja was the 'feudal overlord'; he granted 'jagirs' to each of his sardars or jagirdars, in return for certain services or payments: each sardar or jagirdar in his turn granted land to his tenants on similar feudal conditions. Until about a hundred years ago, when British rule established peace throughout most of India, each jagirdar lived in a small fortress to protect himself and his tenants in time of war; he had his own small army, consisting of his tenants and their sons, who had to go and fight for their Maharaja whenever he required them to do so. Even now in many parts of India such forts can be seen, in a more or less ruined condition.

In such a feudal society the power of the feudal overlord depends, of course, on his being supported by the local chiefs on whom he depends for soldiers. And when there was a weak overlord it often happened that one of the other great chiefs persuaded his friends to help him to overthrow the overlord and put himself in his place. This is what happened often in the history of India, as well as in Europe in the Middle Ages: it also took place in China in those early times. The Chinese historians call this period of their history, from about 800 B.C. until about 400 B.C., 'the Age of Confusion'. It was during that period that the great Chinese teacher CONFUCIUS lived. It is interesting to notice that India also was in a very similar condition at that time, divided into a number of small kingdoms, whose rulers were constantly fighting with one another. The great Indian teacher, GAUTAMA BUDDHA, lived at almost exactly the same time as Confucius, and like him was born of a noble family in a small feudal state. We shall learn about both those great teachers in the next chapter.



Fig. 21 Feudal society

ASSIGNMENTS

- 1 *Why did civilization develop in some parts of the world and not in others? What are the most favourable conditions for the development of civilization?*
- 2 *Who were the earliest known inhabitants of India, and where do we find their descendants now? What sort of people are they? How do they live?*
- 3 *Give a brief account of the earliest known civilization in the Indian continent.*

Who were the ancient Indo-Europeans and why did they leave their homelands and invade neighbouring countries? Which countries did they invade?

In what parts of India did Vedic civilization develop, and what were its chief features?

What were the principal features of the earliest Chinese civilization, and where and how did it develop?

The Rise of Buddhism, Jainism and Confucianism

19

KEY-QUESTION

How and when did Buddhism arise,
and what did Buddha teach?

The sixth century B.C. has been called 'the watershed of history', because from 500 B.C. onwards all the main currents flow in the modern direction. This date marks the point from which the Indo-European peoples began to take the leadership of the human race. The Persians under King Cyrus conquered the former rulers of Babylonia and Assyria and set up their empire in the Middle East. The Greeks took the place of the Cretans throughout the northern and eastern Mediterranean lands. Further west, Rome was founded, and the Romans began to gain power in Italy by defeating the Etruscans and other former possessors of that land. The sixth century B.C. was the era of great teachers: Confucius and Lao-tze in China; Buddha and Mahavira in India; Pythagoras, Socrates and Plato among the Greeks. It was a time too, when small independent states began to be swallowed up by great empires. The idea arose of uniting the whole of mankind under one ruler.

In north India at this time (650 B.C.) there were still a number of separate kingdoms, but four of these had grown to special importance. First was *Magadha*, the region between the Rivers Son and Mahanadi; its capital was then Rajagriha. Allied with Magadha was the famous republic of the *Lichchavis*, whose capital was at Vaisali. Next came *Kosala*, occupying the area which is now Oudh, between Ganga and Himachal: its capital was Sravasti. South of Ganga was the kingdom of *Vatsa* (capital Kausambi) whose king was the famous Udayana. Finally there was *Avanti* with its capital at Ujjain. (See map, fig. 37).

By this time the Vedic religion had lost its hold upon the people. The Vedic gods were no longer the main objects of worship: religion had become either a matter of performing

rites and ceremonies according to the rules laid down by the Brahmins, or, to those who were more serious, it was a search for God, through the study of the great philosophies of the Upanishads or through living the life of a hermit, practising *yoga* or performing penance. Many felt dissatisfied with the mere performance of ceremonies: only a few could take to the hermit's life. The time was therefore ripe for the acceptance of new teachings.

GAUTAMA THE BUDDHA was born in 623 B.C., eldest son of the ruler of the small Sakya state at the foot of the Himalayas. Seeing the unhappiness of human life, he gave up the comforts of his princely home and took to wandering and meditation, determined to find out the cause of sorrow and the way of release from it. After experimenting for several years in *yoga* taught by various Hindu sages, he at length (while seated beneath a pipal tree near Gaya) had an experience which convinced him that he had solved the problem. Henceforward he was known by his followers as the *Buddha*, or 'Enlightened one'.

His teaching, stated in the briefest possible form, was as follows: all the miseries of mankind, he said, were due to selfish desire, mainly of three kinds. First, the desire to give pleasure to the senses of the body; second, the desire to continue to exist after the death of the body; and third, the desire to have private property and to be respected by others. If a man could completely overcome these, he could live happily even in this world, for he would have attained a higher wisdom, a calmness of mind, which Buddha called *nirvana*. The way to do that, as he claimed to have done it himself, was by living a good life in eight ways or, as he termed it, by treading *The Noble Eightfold Path*. The eight steps were as follows: first Right Views, or search for Truth at all costs, disregarding conventions and orthodox beliefs and superstitions; second, Right Aims, to replace selfish desire by noble aims such as helping others, upholding justice, and so on; third, fourth and fifth, Right Speech, Right Conduct, and Right Livelihood, which cover all relations with other people; sixth, Right Effort, which means the constant endeavour to live a good and unselfish life, in spite of difficulties; seventh, Right Mindfulness, or watchfulness of one's own thoughts, to see how selfishness arises; and lastly, Right Happiness, the true happiness of the man who has forgotten himself and is joyful in everything that is good and harmless to all.

In Buddha's teaching there is no mention of worship of the gods, for Buddha refused to

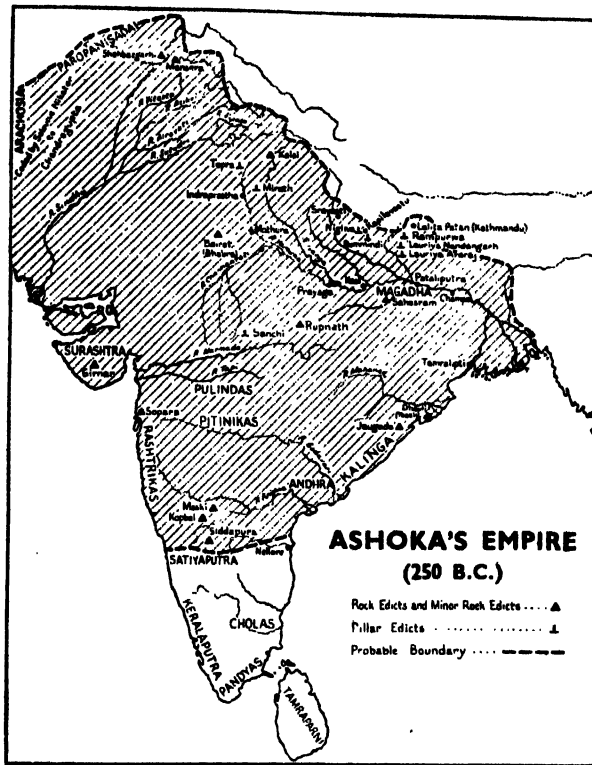


Fig. 22
Map of Ashoka's
Empire

speak about matters of the unseen world, the future life, and God. He was concerned with man's life, here and now; the rest, he said, was speculation, likely to do more harm than good, because it takes away man's attention from his chief object, life as it should be *lived*.

Buddha lived to the age of eighty years, but in his lifetime his teachings did not spread very widely. It was not until three centuries later that a great man ascended the throne and put Buddha's teaching into practice on a kingly scale. That man was **ASHOKA**, one of the greatest monarchs the world has ever seen. We shall learn about him in Section 20.

Also in north India, at about the same time, there lived another great religious teacher named **MAHAVIRA**. The religion started by him is named Jainism, the religion of the *Jinas*, the conquerors, or those who have overcome the troubles of life. This religion is somewhat like Buddhism. Like Buddha, Mahavira said that men must live without putting any other creature to death. The Jains take great care to carry out this order, some even covering their mouths so that small insects may not go in. There are even now more than a million Jains in India, but very few in other countries.



KEY-QUESTION

20

How did the Mauryan Empire come into existence and how was its influence extended by Ashoka?

In the 150 years after Buddha's death about 500 B.C. the power of the kingdom of Magadha grew greater and greater until, under the Nanda king Mahapadmanada, almost the whole of north India, between the Himalayas and the Vindhyas and from the Sutlej to the Brahmaputra, was ruled from Pataliputra, which replaced Rajagriha as the capital.

India's neighbour on the west at that time was the Persian Empire; for the Persian emperor,

Cyrus (mentioned at the end of Section 13) had conquered Gandhara (the region of north Punjab and Afghanistan), and his successor Darius extended the Persian boundary to the River Indus, so that Sind was also part of his empire in 500 B.C. and remained under Persian rule for more than 150 years.

But in 330 B.C. the Persian king Darius III was utterly defeated by Alexander the Great (of whom we shall learn more in the next chapter). Alexander marched his victorious armies into all the provinces of the Persian empire and, among others, into those of Gandhara and Sind. The Persian boundary ended at the River Beas, and Alexander did not cross that river or invade India proper. His soldiers had heard of the strength of the armies of the Nanda king of Pataliputra, and they refused to go further. Alexander had to build ships to send part of his army down the Indus and back to Persia by sea, while with the rest he marched with difficulty across the barren region of south Baluchistan, and so back to the Persian capital, Susa, where he died in 323 B.C.

Greek writers mention that, while he was in the Persian provinces of India, Alexander had to fight against several Indian tribes which were not ruled by kings, but were under a republican form of government, like that of the Lichchavis mentioned in Section 19. This shows that it was not an unusual thing for Indian states at this time to be governed on democratic lines. The Lichchavi republic is worthy of being remembered as having lasted longer than any other republic in the world—more than 1,000 years.

Soon after Alexander's departure from India, a remarkable young man arose. He was CHANDRAGUPTA MAURYA, who, after driving out the Greek troops left behind by Alexander in the Punjab, advanced into Magadha itself, attacked and defeated the Nanda king, and ascended the throne of Pataliputra.

Chandragupta was helped and advised by a very great man, GHANAKYA, who has left an account of the way in which the Mauryan empire was organized. It is called the *Arthashastra of Kautilya* and from it we can see how wisely the Mauryan empire was built up and administered. From another source also we have evidence of this, for in 305 B.C. one of the successors of Alexander, Seleucus, tried to invade India. He was driven back by the armies of Chandragupta, and had to give up all the Indian provinces which had been part of the Persian empire, west of the River Indus. He also gave his daughter in marriage to the Indian king, and sent to Pataliputra an ambassador, MEGASTHENES, from whose writings in Greek we know something of the life in north India at that time.

Chandragupta reigned for 24 years, and died in 300 B.C. He was succeeded by his son Bindusara, who reigned peacefully for 26 years. In 274 B.C. he was succeeded by his son, ASHOKA THE GREAT.

The kingdom that Ashoka inherited when he ascended the throne in 274 B.C. included the whole of the Gángetic plain, the coast of Gujarat, the plateau of Malwa and most of the Punjab and Afghanistan which Chandragupta had reconquered from the Greeks. Ashoka's

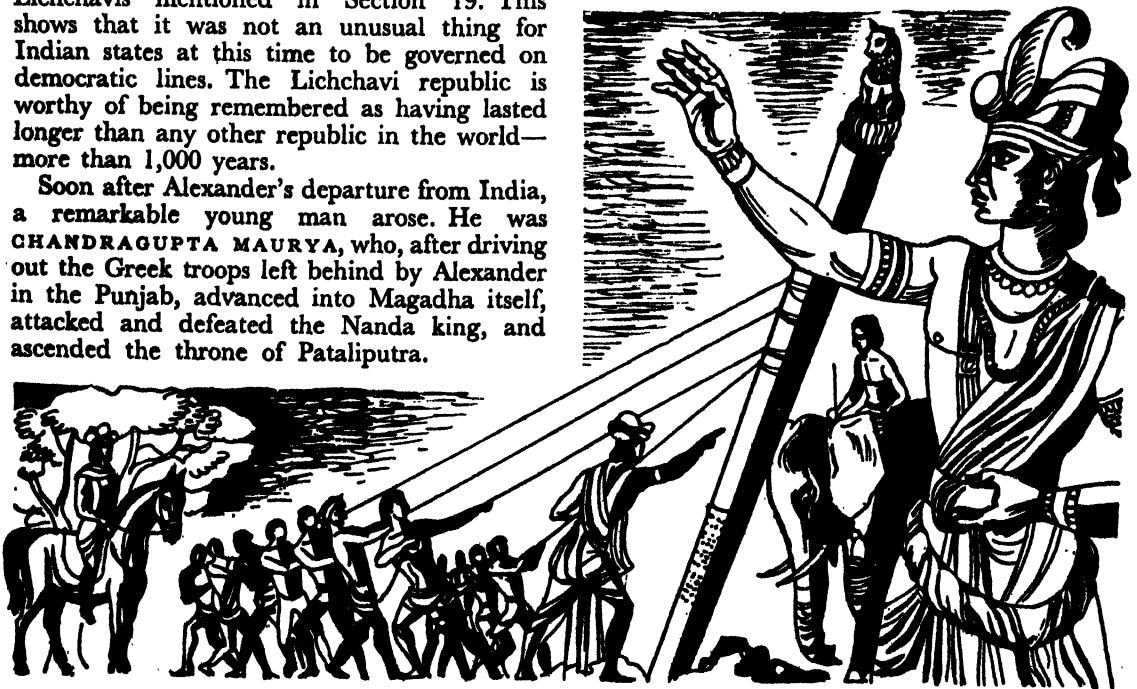


Fig. 23 Ashoka raising a pillar

first endeavour was to enlarge this territory, and with that object he invaded Kalinga, which we now call Orissa. He conquered it; but the sufferings which he saw inflicted on the inhabitants as a result of the war sickened him even in the time of victory. He then did a thing which no other conquering king had ever done before, or has done since; he renounced war for the rest of his life. He announced his intention of becoming a follower of Buddha. Through peace he gained far greater victories than he could ever have won by force of arms. His name is still blessed in distant lands which he never ruled and never

For twenty-eight years he ruled over the greater part of India. He inherited a land of warring states, confusion and superstition. He left it an organized empire, peaceful and prosperous. He made roads, dug wells along them for the people, and shaded them with trees. He gave land for public gardens, and planted them with medicinal herbs for his people's use. He built hospitals for men and even for animals, not only in his own kingdom but also in the countries of neighbouring kings. He created a ministry for the care of the aborigines and subject-races of his empire. He provided for the education of women. To the Buddhist teachers he made vast gifts, and encouraged them to collect together the Buddhist scriptures and try to discover once more the pure teaching of the Master, which had already become to some extent overlaid with superstitions. He sent out missionaries to Kashmir, to Ceylon, to Persia, and to Alexandria itself.

Yet, fifty years after his death, his empire was in fragments. Like Alexander the Great, he left no able successor. As in Alexander's empire, the provincial rulers made themselves independent as soon as their master was dead. Hindu rulers deposed Buddhism from its position as the state religion, and soon afterwards little was left to be seen of Ashoka's work, except the rocks and pillars upon which he had inscribed his creed and his advice to his subjects to follow it. Many of these remain even to this day, as far apart as the north of the Punjab and the borders of Madras.

But if Buddhism died in India, the land of its birth, it spread outside as a result of the work partly of Ashoka's missionaries, partly of later ones. Ashoka's own son, Mahinda, established Buddhism in Ceylon, where it still lives. Across the Himalayas it went to Tibet, and from Tibet to China and ultimately to Japan; it spread to Burma and Java too. Even on the borders

of Europe, Buddhists are found to this day among the Tartar tribes of the Volga region. Of all religions Buddhism still claims the greatest number of followers, however different may be their form of Buddhism from the teachings of the founder. There are more Buddhists in the world than there are inhabitants in the whole of the Buddha's homeland, India, where his followers number only a handful. But, as the life of Ashoka himself proves, it is not numbers that count in spreading ideas; it is determination, enthusiasm, devotion, understanding and love of mankind.



21

KEY-QUESTION

What were the teachings of Confucius and how has he influenced Chinese civilization?

In Chapter 5 we learned a little about the beginning of civilization in China. We saw that the conditions of life in China in 500 B.C. were in many ways similar to those of India in the time of the Buddha.

We shall now learn something about the life and work of the great Chinese teacher, **CONFUCIUS**, who helped the Chinese to build up a peaceful and lasting civilization in much the same way as Buddha did for India.

*Confucius*¹ is the Latin form of the Chinese name Kung Fu-tze: Kung being the clan name (as Buddha's was Sakhyā) and Fu-tze meaning 'the Master'; so Kung Fu-tze has a very similar meaning to the title 'Sakhyāmuni' by which Buddha is often known. Confucius's father was an official in a small state in north China called Lu, and died when the child was only three years old. The family was very poor, so that the boy early learned the lessons of self-reliance, and had to earn his own living. He married at the age of nineteen, and at the same age became a storekeeper, and afterwards superintendent of the parks and herds of the state.

Confucius, in doing his work as a minor official, often noticed how much trouble was

¹ Pronounced 'kon-few-she-us'.

caused by the disturbed feudal conditions of his country at that time¹. The laws were disobeyed by those who were rich or powerful enough to do so; no one felt safe; honest trade was impossible. He determined to try to do something to improve things, and when he was only twenty-two years old he started a sort of college where he taught young men self-discipline and the art of good leadership. At first, the school was probably somewhat on the lines of an Indian *ashram*. It soon became famous, and students came in large numbers to learn from this wise *guru*. High fees were

Many people in Lu respected him for the work he had done, and they became his disciples. Then, when he was fifty-two years old, his great opportunity came. The new chief of Lu, realizing his greatness, appointed him to the important post of Chief Justice. He showed his wisdom and efficiency so clearly in this office that he was soon made Prime Minister, and in a few years Lu had become a model state under his rule. Some of his reforms were ahead of what we have achieved more than two thousand years later. He fixed the prices of goods, so that rich traders could not make



Fig. 24 Confucius teaching

charged to those who were rich enough to afford to pay; but clever poor students were admitted free of charge. At the same time Confucius carried on his work as an official of the state, and soon he became famous for his honesty and his energy in making improvements. A brilliant future seemed certain for him when a rebellion suddenly occurred in the state of Lu; the ruler was deposed and forced to flee to the neighbouring state of Tsi. Confucius did not think it honourable to serve under men who had rebelled against his master, so he went with him to Tsi. He was offered service in Tsi but did not accept because he found that the ruler did not care for justice or honesty. So he returned to Lu, where he worked privately for the next fifteen years.

¹ See Section 18.

profits out of the needs of the poor; he gave employment to workers according to their ability and strength; he studied the question of diet, and arranged that food should be suited to the different kinds of work men did. He stopped oppression by the nobles, and gave equal justice to rich and poor alike. But this caused powerful secret opposition, and some of the angry nobles went to the neighbouring ruler of Tsi and warned him that the popularity of Confucius was likely to prove dangerous to Tsi, because the people there would become discontented when they saw how much happier life was in Lu than in their own state. The ruler of Tsi listened to them, and gradually managed to persuade his fellow-ruler of Lu to oppose the work of Confucius and in the end to dismiss him. So, after only four years of service as Prime Minister, Confucius had to

leave Lu, for which he had done so much in such a short time.

Many of his disciples went with him, and he now travelled all over north-eastern China, trying to find a ruler wise enough to employ him as minister, or at least to rule according to his advice. He tried in vain.

The central idea of Confucius's teaching was similar to the Hindu idea of *dharma*, i.e. the duties that the different units of society owe to each other. And, like some of the Hindu teachers, he laid down in great detail what he thought those various duties should be. He divided duties under five heads: those of ruler and subjects; husbands and wives; fathers and children; elder and younger brothers; and those of friends. Confucius made no claim that he was divinely inspired: like the Buddha, he refused to deal with questions concerning God, the life after death, and the unseen world. 'While you cannot serve men,' he said, 'how can you serve spirits?' Unlike many religious teachers, he declared that saintly men ought to take part in worldly affairs. 'It is impossible,' he said, 'to withdraw from the world and associate with birds and beasts that have no affinity with us. With whom should I associate but with suffering men? The disorder that prevails is what requires my efforts.'

Confucius never found another ruler who would entrust him with power, and after thirteen years he returned to Lu at the age of 69. Five years later he died.

He lived two thousand four hundred years ago; yet, to this day, perhaps no other influence is so powerful in China as his. It was not his teachings only, but his life, that made people respect him. His disciples used to stand and watch every little action of his—how he sat, how he ate, how he slept; and they treasured every word that fell from his lips. As usually happens in such cases, the eagerness of the disciples to observe the teacher's commands in every detail resulted in many people following him in useless points of ceremonial, rather than in the duties of daily life. In spite of this it is greatly due to the teachings of Confucius that there are no people in the world more patient, polite and self-controlled than the Chinese. China may change her form of government and her rulers, but not the sense of duty and the good manners of her people.



22

KEY-QUESTION

How was China first united into a great empire?

At the time when Confucius was teaching in north China (and Gautama in India) there was another great Chinese philosopher in south China; his name was LAO-TZE. His teachings were more like those of the Upanishads than those of Buddha or Confucius. It is the teachings of these three great men, Confucius, Lao-tze and Buddha, which have influenced the lives of the Chinese people more than anything else in their history. Buddhism, of course, came to China later, but it has taken deep root there, while it has almost died out in the country of its birth.

'The Age of Confusion' in north China came to an end a little before the year 200 B.C. Gradually the people had grown more and more civilized, and as a result of the teachings of Confucius they had begun to understand that they could not progress while they were fighting against each other.

It was a king named SHI HWANG-TI who first made China into a great empire. The name 'China' in fact comes from his family name of Chin. Between 221 and 206 B.C. Shi brought all the feudal states under his own rule as 'Universal Emperor', and it was during his reign that the building of the Great Wall of China was begun. This wonderful wall, built to keep out the savage Huns who had at that time begun to invade north China, extends from the sea-coast east of Peking right across north China for 2,400 kilometres. It stretches across the level plains and over the hills and valleys right up to the mountains of western China, a great mass of stone and earth more than 6 metres high, wide enough for a carriage road to run all along the top, and with towers to defend it at intervals of every few hundred metres. Such a huge work (the greatest mass of stonework so far built by men) could only have been



Fig. 25 The Great Wall of China

undertaken by a very powerful ruler with enormous numbers of workmen at his disposal.

The Chin family of Shi Hwang-ti did not remain very long on the throne of China, but their place was taken by another family of strong rulers, the family of Han. And here we should take note of a very interesting thing. One of the most remarkable facts about Chinese civilization is that it does not value men on account of their birth, but for the way they live and the work they do. There is no 'caste' in China. The first Han emperor was a

peasant, and the first Ming emperor was a famine orphan.

It is the Chinese respect for the family and love of family life that is the solid foundation of their national life and culture. A Chinese is willing to make any sacrifice for the sake of the family. But he observes no caste restriction to separate him from others. This is why he is a good citizen and a good patriot. These feelings and ideas have come to the Chinese chiefly through the teachings of Confucius, Lao-tze, and Buddha.

ASSIGNMENTS

- 1 Why is the sixth century B.C. called 'the watershed of history'? What great events took place about that time in India and other parts of the world?
- 2 What did the Buddha teach, and how did his teachings spread?

How did the Mauryan empire come into existence and how did it influence neighbouring countries? How did it come to an end, and why? What did Confucius teach, and how did his teachings influence Chinese civilization? How was China first united into a great empire and by whom?

Ancient Greek Civilization

23

KEY-QUESTION

What events led up to
'the Golden Age of Greece'?

Look at Fig. 8. You will see that we have already learned something about the early history of all the countries marked in black (settled areas) except those around the northern shores of the Mediterranean Sea. That region is full of islands, and the mountains come near to the coast at many points. There are no great river-plains in which large numbers of people could settle down as cultivators. But the islands and the inlets of the coast are very good places for people who live by fishing in the sea, and for traders who make their living by carrying goods in ships from one country to another. The civilizations of the Mediterranean region, which we are now going to study, are therefore civilizations of seafaring and trading peoples.

In Section 12 we learned about the Minoan civilization of the Cretans. The Cretans were seafaring people, skilful in navigation. They used their skill, not for conquest but to carry on trade with their prosperous Egyptian neighbours across the sea. They themselves grew rich through this; and, being secure from invasion in their island-home of Crete, they found leisure to develop the arts and comforts of a peaceful life.

But about 2000 B.C. a more active people than the Cretans began to arrive on the northern shores of the Mediterranean. First came the Achaeans and after them the Greeks, or *Hellenes* as they called themselves. They were Indo-Europeans, like the people who had invaded Persia and India. Reaching Greece, they took to the seafaring life, and soon began to fight the Cretans, now weakened by wealth and luxury. According to the Greek stories, the Cretan cities of Troy and Knossos were both destroyed because Greek women were taken away by Cretan chiefs, in the one case to wed,

and in the other case to sacrifice or to enslave. The Greeks avenged them by the destruction of the Cretan cities and their kings. The city of Knossos was destroyed about 1400 B.C., as we learned in Section 12.

But the destroyers learned from those they conquered, as has often happened in the history of Man. They wiped out the cities of the Cretans, but not the influence of their civilization. When their time came, the Greeks carried art to the highest point yet reached in the western world, and from the Greeks (though they perished in their turn) that art has come down to us. Let us see how it happened.

The Greeks or Hellenes did not develop a feudal¹ form of political organization, as did the settlers in the great river-valleys. This may have been partly due to the fact that Greece is a country cut up into a large number of valleys by mountains and arms of the sea which make communication difficult. So, instead of their city-states combining into kingdoms and empires under a single overlord, each city-state remained independent. The largest of those city-states, Athens, had not more than a few hundred thousand inhabitants.

It was in some of those small city-states that a new form of government gradually developed—the system which we call *democracy* (though it was not quite the same as the democracy of our time). Let us try to understand what 'democracy' meant in ancient Greece. *Demos* is the Greek word for 'people', and 'democracy' therefore means 'government by the people', or by the whole body of citizens. But 'citizens' in a Greek city did not mean *all* the people of the city. At least half the population consisted of slaves (descendants of the former inhabitants, or conquered people) who were not counted as 'citizens'; and even Greeks born in the city were not counted if their fathers had come from outside. Those who had the right to vote were therefore only a small proportion of the inhabitants. So it was possible for all of them to assemble together when any important question had to be decided. There was no need to elect *representatives*, as is done nowadays in modern democratic states in which the voting citizens number millions and cannot assemble for debates or be consulted about the details of government. A very similar form of government was developed in north India also, about the same time, in some of the states, such as that of the Lichchavis (see Section 20).

¹ See Section 18.

In the fifth century B.C (just at the time when Confucius was living in China, and Buddha in India), the Greek city-states had to face a danger which made them unite to defend themselves. This led to 'the Golden Age of Greece' which we shall now study. The danger was an invasion by the Persians.

We learned in Section 13 how the Indo-European tribes invaded Persia, and how they conquered the Chaldeans and gradually built up a great Persian Empire under their king, **CYRUS**.

The successor of Cyrus was **DARIUS**, and under his rule (as we learned in Section 20) the Persian Empire became even greater and stronger. Darius was an able leader and expert in the art of government. He made good roads in all parts of his empire. He conquered Egypt, Asia Minor and all the countries of the Middle East from the River Indus to the Mediterranean, and from the Persian Gulf to the Black Sea.

But this was not enough for him. He wanted to have all the countries of the world in his empire. He gathered a very great army and led it through Asia Minor and across the Bosphorus into Europe. Then he went north across the River Danube into South Russia. But there he was stopped by the Scythians, a warlike nomadic people, and with difficulty he got back to Asia Minor. He determined to try again; this time he went southwards into Greece. His army was supported by a great fleet, and landed at Marathon near Athens. It was this danger that forced the Greek people to unite. If they had not done so, history might have been very different; there might have been a Persian empire in Europe. That is why the *Battle of Marathon* is one of the important events of the world, for there the Persians were defeated by the Greeks. Darius died soon after.

The danger was not over, however, for Darius's son, **XERXES**,¹ repeated the attempt. But he was checked in two great battles, first on the sea, near Salamis, and then at Plataea (479 B.C.). He made no further attempt at the conquest of Greece; Europe was saved from Persian rule.

The history of Greece, and especially of the city of Athens, for the next fifty years after the Battle of Plataea, is one of the most remarkable stories in the world. Under the great leader **PERICLES**,² the people of this one small city-state of Athens created in a short time such marvels of art and literature that the whole world is still under their influence, though Athens itself was partly destroyed by civil war almost as soon as Pericles was dead.

¹ Pronounced 'zerk-seez'.

² Pronounced 'perrik-leez'.

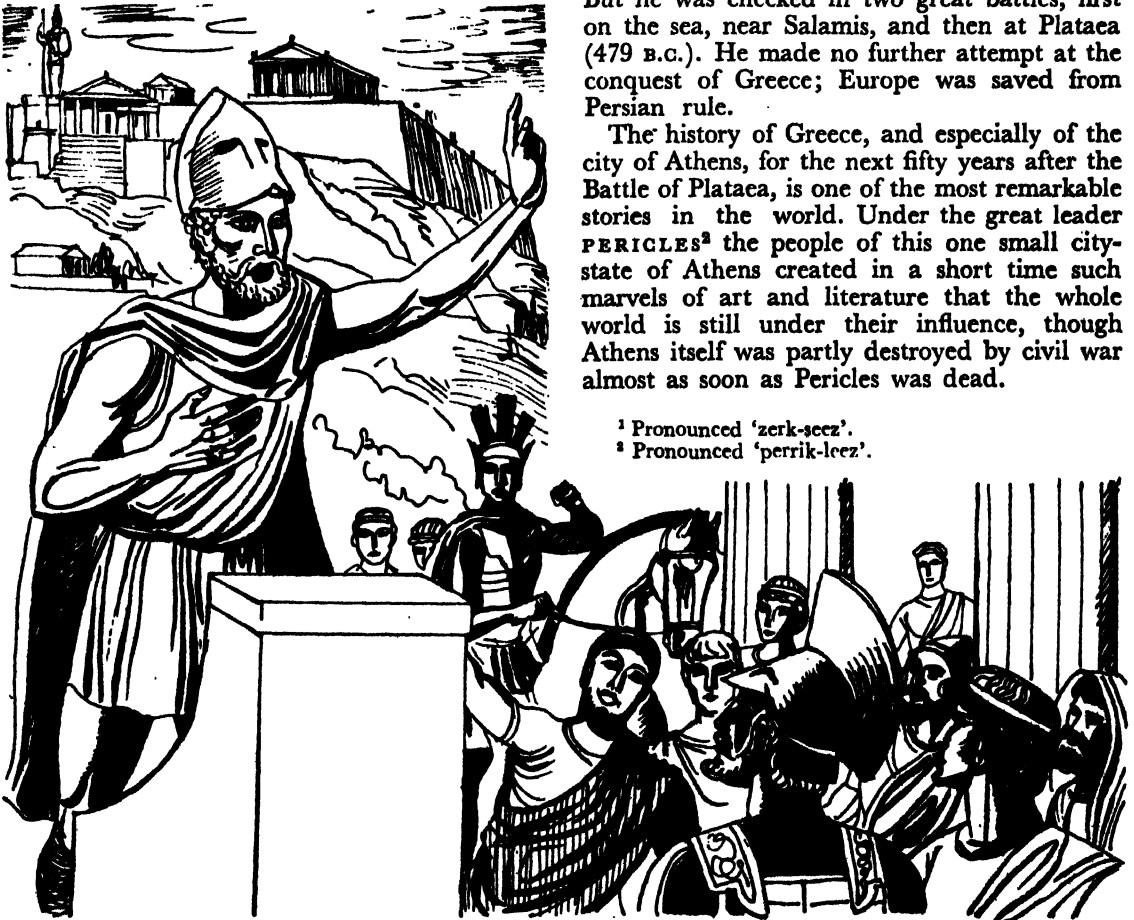


Fig. 26 Pericles. In the background is the Acropolis (the upper city) of Athens

24

KEY-QUESTION

What great work was achieved by Pericles, Phidias, Socrates, Plato and Aristotle?

Pericles was born in 490 B.C. He was of noble birth, and trained himself for leadership by taking an active part in all the affairs of the city of Athens. When he was about 35 years of age Pericles became the chief officer of the state, and for thirty years he ruled



Fig. 27 Socrates teaching in Athens

Athens, not as a tyrant, but with patient wisdom persuading the people to let him do what was good for them.

Pericles was successful in gathering a wonderful group of men around him, the most famous of whom was Phidias,¹ a great sculptor and architect. Athens had been burned down during the Persian invasion, and Pericles gave Phidias the work of rebuilding and decorating the new city. The Parthenon, the splendid temple of the patron-goddess of the city, Athene (the Greek Saraswati), with its statue of the goddess, and many other beautiful buildings and statues (most of which have since been lost or destroyed) have made the name of Phidias immortal. But Pericles did not merely rebuild Athens in marble; he rebuilt it intellectually. The period of his rule was the Golden Age of Greek poetry, drama, oratory and philosophy, as well as of sculpture and architecture.

The brilliant men who worked with Pericles were far ahead of the average Athenian citizen in intellect, and presently the people grew

weary of them. Phidias was accused, as was Socrates a little later, of being against religion; he died in prison. The closest friends of Pericles were attacked. Presently war broke out between Athens and the neighbouring city-state of Sparta. With the Persian danger out of the way, the Greeks were free to quarrel among themselves. Pericles failed to win a swift victory for Athens. Rivals turned him out of the leadership; he was even fined. The end was near. Plague broke out in Athens; Pericles's sons and sister were carried off by it. In 429 B.C. he himself fell ill and died.

The tremendous improvement in art and learning which Pericles and his friends made in Athens did not end immediately. Three great men carried on the work even during the long war with Sparta. One of these was SOCRATES. The second, PLATO, was a pupil of Socrates; the third, ARISTOTLE, was Plato's pupil, who became the tutor of Alexander the Great.

Socrates² was a great questioner. His way of arguing with opponents was to ask them

¹ Pronounced 'fy-dee-ass'.

² Pronounced 'sok-ra-teez'.

questions and lead them to contradict themselves. Also he refused to accept any statement or opinion unless it stood the test of reason. The conventional and orthodox people of his time therefore hated him, and in the end he was accused of making the youth of Athens disbelieve in religion. He was killed by being made to drink poison.

Plato¹ was the greatest pupil of Socrates. He was born two years after the death of Pericles, and lived, therefore, in a time of civil war and confusion. One of his most famous books is an account of an imaginary ideal state called *The Republic*. For the first time in the west, men began to think of *planning* society on new lines, instead of accepting things as the will of the gods. Plato founded a school, called the *Academy*. It is from this that we get the words 'academy' and 'academic'.

Aristotle² was a pupil of Plato in the Academy. He was not an Athenian but came from Macedonia, in the north of Greece. After Plato's death he set up at Athens a school called the *Lyceum*. Aristotle was the father of modern science, for he was the first to undertake the systematic classification and study of objects in order to find out more about them. He had hundreds of helpers to assist him in collecting and classifying specimens. He could afford this because he was helped by the young king whose tutor he had been—Alexander, King of Macedon. And it was Alexander who helped to spread Greek influence across the then known world, as we shall now see.

¹ Pronounced 'play-toe'.

² Pronounced 'arriss-totl'.

25

KEY-QUESTION

What countries were conquered by Alexander, and how?

Disunity among the Greeks brought about the downfall of Athens after a period of fifty years of splendour. Then a strong man arose who compelled them by force to do what they would not do willingly, with the result that Greek influence spread throughout almost the entire known world, including India.

To the north of Greece was a small kingdom called Macedonia (see Fig. 20). Its people were related to the Greeks, but were less civilized. One of its princes, Philip of Macedon, father of Alexander the Great, spent three years of his youth in the Greek city of Thebes, one of the chief rivals of Athens. When he came to the throne of Macedon, in 359 B.C., he soon showed the effect of his education under the wise men of Greece.

Philip got three important ideas from his Theban education: first, that the whole world could be conquered by a determined and united people; second, that an army must be mobile (i.e. able to be moved about swiftly) as well as brave and able to endure; and third, that it was worth while to be well educated, and therefore worth while to see that his son was educated to follow in his footsteps. The first of these ideas made him determine to force unity upon Greece and to conquer the Persian empire. The second caused him to train his army on new lines which took all his opponents by surprise. The third made him invite Aristotle to be the tutor of his son, Prince Alexander.



Fig. 28
Map of Alexander's empire

Philip only partly succeeded in his aims. He overcame all the Greek city-states, and forced them to accept him as their leader for a great war that he planned against the Persian empire. Just when he was about to start, he was murdered. But his son was eager and ready to take his father's place and to carry out the plan, although he was only twenty years of age. And Alexander inherited not only his father's plan but also the means to carry it out, the new Macedonian army.

At first he had trouble with the Greeks, who were still unwilling to accept a leader. Alexander dealt severely with them (he completely destroyed the city of Thebes, to punish its people for disobeying him). Then he crossed into Asia Minor with his army. The Persians were strong on the sea, so first he had to conquer all their ports on the Mediterranean. This he did, and then crossed the mountains into Syria. There he was faced by the main army of Persia, led by the Persian king, Darius the Third. Here his father's military ideas proved their worth, for the Persians were utterly defeated (at the Battle of Issus, in Syria, 333 B.C.), though their king escaped. Alexander then completed the conquest of Syria and Palestine, and marched on into Egypt. The Egyptians, who had hated Persian rule, did not oppose him. It was at this time that the city of Alexandria was founded, and named after Alexander.

Alexander was now to deal the deathblow to the Persian empire, by striking at its heart. He marched his army across the desert to the basin of the Euphrates-Tigris. At Arbela, near the Tigris, he fought the Persians again, and there he won another great victory, though Darius again escaped with his life. Alexander marched on to Babylon,¹ and then to Susa,¹ the Persian capital, which he occupied without difficulty. What would he do next?

¹ Find these places in Fig. 28

Fig. 29 Alexander enters a Persian city



First he was determined, anyhow, to conquer every part of the vast Persian empire, even if he had to march his army over the whole of it. To Persepolis he went, where Darius had built a wonderful palace, of which the ruins still exist. He burnt it to the ground. Darius himself was still uncaptured; but he met a miserable fate soon after, for he was murdered by the officers of his own fleeing army, and Alexander arrived only to find him dead. Where next?

There were some distant provinces of the Persian dominions, in what is now Turkestan, near the Caspian Sea, and even in far Afghanistan. These too Alexander conquered, one by one. When he reached Kabul, he found himself on the borders of India. Gandhara and Sind were also provinces of the Persian empire. Alexander marched on.

He came down the Khyber Pass; he crossed the Indus. Here he was resisted by the Indian king, Porus, and for the first time his soldiers had to face elephants in battle. Yet they won. Porus submitted and was granted honourable terms. But Alexander did not go to Delhi or enter the valley of the Ganges. Why not, when he had come so far?

If Alexander had entered the Gangetic plain, India might have become part of a Greek empire, as Europe might have become Persian if the Greeks had been defeated at Marathon. But Alexander was defeated, not by force of arms, but by the weariness and homesickness of his soldiers. They refused to go further. Alexander had to build a fleet to sail some of them down the Indus, and so to the west. His own return was difficult, for he lost half his men in the terrible journey across the deserts of Baluchistan and southern Persia. It might have been better for them if they had let him lead them on into India.

Alexander returned to Susa in 324 B.C. He had spent six years wandering in the east. Ten years had passed since he left Europe. He was still only thirty-two years old. What would he do next?

He had left under the rule of provincial governors each part of the Persian empire as he had conquered it. When he returned, he found that several of these had set themselves up as independent kings. His next task was to organize the empire he had conquered. He had scarcely begun the work when he died of fever.

26

KEY-QUESTION

Who were Alexander's successors, and what do we owe to them?

In one thing Alexander was not as wise as his father. He made no arrangements to train someone to take his place. He himself was still so young that he probably expected to rule for many more years. But it was fatal. No sooner was he dead than the generals whom he had set up as provincial governors declared themselves independent. The empire fell to pieces; all Alexander's sons and near relatives were murdered or destroyed. He had no successor.

Historians differ as to whether Alexander was really a great man, or only a man of great ambition. But it is clear that he was not merely a conqueror. He had the idea, which perhaps no king had ever had before him, of *uniting east and west by intermarriage and through a common culture*. His marriages to eastern princesses, like those of the Emperor Akbar to non-Muslim ladies, were part of a planned policy. His example was followed by about ten thousand of his officers and men. These intermarriages helped to bring the conquerors and the conquered closer together in understanding.

Long after the death of Alexander and the break-up of his empire, Greek culture remained among the people of the provinces he created. For India the most important of those regions was the kingdom of SELEUCUS, one of Alexander's generals. At his master's death Seleucus claimed almost the whole of Asia Minor, Mesopotamia, Persia and India west of the Indus. He even invaded India, but was driven out by Chandragupta, grandfather of Ashoka the Great (see Section 20). His kingdom lasted several centuries, and there were offshoots of it, under Greek rulers, in Gandhara in the north-west of India. It was these rulers that Ashoka converted to Buddhism. From there Greek art came to India in the form of the sculptures known as 'Graeco-Buddhist'.

PTOLEMY,¹ another general of Alexander, became the ruler of Egypt, and here also important results followed. Ptolemy was keener even than Alexander himself about the new knowledge which the Greeks had learned from Plato, Aristotle and others. So he established at Alexandria the first and most famous of all universities, which he called the *Museum*, because it was dedicated to the service of the

¹ Pronounced 'tol-em-ee'.

Muses, the Greek goddesses of art, literature and learning. (From this we get our word 'museum', though the meaning has changed somewhat, for modern museums are collections of interesting objects rather than places for study and teaching.) Along with the Museum, Ptolemy founded a great library, a very remarkable thing in those days when books were written by hand on leaves of papyrus (for neither paper nor printing had yet been introduced into the west). Ptolemy made a rule that if any stranger brought an unknown book into Egypt, he had to have it copied and one copy placed in the library of Alexandria. Alexandria thus became the very fountain-head of Greek culture and learning, and it remained so for centuries, long after Ptolemy's kingdom was forgotten. In fact, the influence of the great scholars who carried on work there is still felt by every schoolboy, for it was there that EUCLID, the father of geometry, began his work. And among other famous men of Ptolemy's university we may note ERATOSTHENES, the geographer who first calculated the circumference of the globe; HERON, the inventor of the steam-engine; ARCHIMEDES, famous in mechanics; and HEROPHILUS, the surgeon who made many discoveries about

the structure of the human body. Europe afterwards for a time lost all this knowledge in the Dark Ages of invasion by the barbarians, and it had to be rediscovered. It is remarkable how many things which we are accustomed to think of as purely modern discoveries were known both to the ancient Greek and the ancient Hindu and Chinese scientists. The difference lies in the fact that nowadays people have learned to make use of the discoveries in daily life, instead of regarding them merely as curiosities.

Another important difference between the Alexandrian university and our modern ones is that learning was then appreciated only by the few. Modern schools and universities are maintained by the public or by the State. But the Museum and its library depended entirely upon the king's pleasure and on the money granted by him for payment of its professors and the copying of its books. Later kings were not so fond of learning as Ptolemy was, so the Museum suffered for want of support.

Our modern civilization owes a great deal to the Greeks. Their knowledge has come to us partly through its spread by Alexander and his successors and partly through the Romans, of whom we shall learn in the next chapter.



ASSIGNMENTS

- 1 *What is meant by 'democracy'? What are the main differences between the democracy of the ancient Greek states, and modern democracy?*
- 2 *What does modern civilization owe to the ancient Greeks?*

In what ways were the conquests of Alexander useful to the world?

Who were the successors of Alexander, and what do we owe to them?

Write short notes on: the Persian empire; Pericles; Socrates; Aristotle; the Alexandrian Museum.

The Roman Republic and Empire

27

KEY-QUESTION

How did the Roman Republic rise to power?

We have seen in Chapters 5, 6 and 7 how the Indo-European peoples went out from Central Asia, tribe after tribe, wave after wave, into India, Persia and Greece. We have seen how they became settlers in those countries and set up their own rule there. We shall now see how another wave of the same people went farther west into Italy. Here, on the southern bank of the River Tiber, they made a town which they called *Roma*. In English it is named Rome.

This took place in 753 B.C. Seven hundred years later all countries from Britain to Persia, and from the Rhine and the River Danube up to the borders of the Sahara Desert, were under the power of these people, *the Romans* or people of Rome. Let us see how this happened.

The Latins¹ were an Indo-European people related to the Greeks. They had settled in the central part of Italy just as the Greeks had done in the Balkan peninsula and the islands of the Mediterranean. In doing so, they fought with the earlier inhabitants, chiefly the Etruscans, a civilized people probably belonging to the same race as the Cretans whom the Greeks conquered. The River Tiber lay between the land occupied by the Latins and that of the Etruscans, and near the ford where this river could easily be crossed there were seven low hills commanding the crossing. Latin tribes settled on these hills, and presently combined to form one city, the City of the Seven Hills, 'the Eternal City', Rome.

Soon after its foundation in 753 B.C. Rome seems to have fallen into the hands of the Etruscans, whose kings were cruel to the settlers. The Romans rebelled and, in the famous sixth

century B.C., drove out the Etruscan rulers and established a republic somewhat on Greek democratic lines. The chief difference between the Roman 'republic' and the Greek 'democracy' was that in Rome most of the ruling power was in the hands of two officials known as 'consuls', who nominated a body known as the 'senate' to assist them as a sort of advisory council. The 'consuls' themselves were elected every year by the citizens. But, as in the Greek city-states, the 'citizens' did not include the whole body of inhabitants, but only those of noble birth, called 'patricians', and those born of free citizens possessing a certain amount of property, called 'plebeians'. At first, though the plebeians had the right to vote, they themselves were not allowed to be consuls or senators or to hold any public office, or to intermarry with patricians. So the government was actually in the hands of the aristocrats.² But, through their power of voting for the consuls, the plebeians could sometimes elect consuls willing to remedy their grievances. They were not content with this small amount of power for long, and many attempts were made by them to increase it and by the patricians to check its increase. This struggle went on for several centuries, and we shall see presently how it ended. In the meantime Rome grew in size and power, and this led to a long and terrible war between the Romans and the people of Carthage, the Phoenicians³ as we call them, or *Punici* as they were known in the Latin language.

We have learned something about the Phoenicians in Section 12. They were great sailors. They founded the cities of Tyre and Sidon on the coast of Palestine, and took to the sea as traders. They prospered greatly, and soon they had ships sailing to every part of the Mediterranean, and even beyond (it is said that they went as far as Cornwall, in England, to buy tin and sell cloth). Ships need harbours, and harbours need a hinterland⁴ to supply the workers with food. It was not long, therefore, before Phoenician colonies were founded all along the shores of the Mediterranean, in North Africa, Sicily, Sardinia, and even in Spain. But the greatest of these Phoenician colonies was Carthage, on the coast of Africa opposite Sicily. Carthage controlled the colonies in Sicily, and Sicily was not far from Rome. It was over the possession of Sicily that the First Punic (Phoenician)

¹ Latin is the name given to the group of Indo-European tribes to which the Romans belonged. It is also the name of the language of the Romans.

² nobles.

³ Pronounced 'feen-ish-uns'.

⁴ productive region inland from the coast.

War broke out between Rome and Carthage, in 264 B.C. (just when Ashoka gave up war).

The Romans were not a seafaring race and at first they were badly defeated, for Carthage controlled the sea. But they saved themselves by a new invention. Instead of copying the Punic warships, they built ships which were fitted with a sort of hinged platform which could be lowered on to the deck of the enemy's ship when it came near, and made fast by hooks and spikes driven into the wood of the enemy's ship. The drawbridge having been lowered, the Roman soldiers, who were very able fighters on land, rushed across it on to the enemy's ship, and captured it. This invention decided the result of the war and changed the course of history. Europe, Asia Minor and North Africa were destined to be ruled by the warlike Romans, not by the commercial seafaring Phoenicians.

But the war was not yet ended. It broke out a second and yet a third time. The Second Punic War is noted for the great deeds of the clever Carthaginian general, Hannibal, who marched his soldiers all the way to Italy from the Punic colonies in Spain. He actually crossed the Alps with an army that included elephants. The Romans had never seen elephants used for war, and these nearly brought victory to Hannibal. But the Romans did not give in and at last the Carthaginians had to retreat. This was not the end. The third and final Punic War started in 146 B.C. Carthage was besieged by the Romans under their general Scipio the Younger, and after the people had been half starved by being cut off from all supplies, the city was stormed. For six days the citizens held out, and when at last they surrendered there remained only 50,000 Carthaginians alive in the city which, at the height of its prosperity, had held 500,000 inhabitants. Those who were left alive were sold into slavery; the whole city was burned to the ground and the ruins were ploughed, as a sign of its complete destruction. All the colonies of Carthage were taken by Rome. It seemed a smashing victory, but it eventually caused the ruin of the victors. How was that?

28

KEY-QUESTION

How did the Roman Republic become an Empire?

More than a century of war with Carthage had drawn the peasant farmers of Italy from their fields; when they returned as victors, they did not care to take up agriculture again; but sold their land to the wealthy patricians. The new owners farmed the land by means of slave-labour, which was plentiful and cheap as a result of the selling of prisoners captured in Roman victories. The landless ex-soldiers made their way to Rome and other large cities and spent their money on the enjoyments of city-life: chariot-races, gladiatorial shows (fights between armed men, usually prisoners or slaves, trained for the purpose) and fights between wild beasts, or between



Fig. 30 Julius Caesar lands in Britain

beasts and men. If the State did not provide such shows to amuse them and free food when all their money was spent, they threatened violence and mischief. As they increased in numbers, the danger to the State grew more and more serious.

It was through such happenings that the Roman Senate presently began to lose its power. Italy was full of ex-soldiers and they were willing to fight for anyone who would pay them. One after another, strong men rose to power, making themselves dictators with the help of those they paid for their support. For some time (100 B.C. to 50 B.C.) the command of Rome was like a ball tossed about between rival players, each holding it as long as he could, and giving it up only when a player rougher and tougher than himself came along to tackle him. The last and greatest of the players under the Republic was JULIUS CAESAR.

When a Roman dictator defeated his rivals, he usually tried to get more wealth and power for himself by getting himself appointed by the Senate as governor of one of the Roman provinces outside Italy. There he could live like a king and wait for a chance to get greater power. Soldiers were easy to get, if one had the money to pay them; money could be got by plunder and by selling prisoners as slaves. Julius Caesar first gained fame by his conquest of Gaul (now France and Belgium) for Rome. He even crossed to Britain, but did not stay there. It was later added to the Roman empire. Caesar was no mere conqueror, however; he

was a man of genius, a great administrator and a fine writer. He helped to establish order in the lands he conquered, and was not content merely to rob and destroy.

Seeing that he was increasing his power, his rivals at Rome tried to take it from him before it was too late; they persuaded the Senate to order him to come back to Rome. This meant that he must leave his army behind in Gaul, for there was a law which forbade a Roman general to bring his troops beyond the boundary of his command. The boundary between Italy and the area over which Caesar ruled was the little River Rubicon in north Italy. For Caesar to cross this with his army meant that he would be disobeying the Senate. Caesar 'crossed the Rubicon', defeated his rivals and made himself master of Rome in 48 B.C.

The Senate, now under his control, voted him 'dictator' for life. He was, in fact, the uncrowned king of Rome. But he did not call himself king, for Romans had a strong dislike for kings: they liked to consider themselves as republicans.

Only four more years of life were given to Caesar for the work of reorganization and reform. He had only begun his great work when his enemies (including his best friend Brutus, who feared he would take the hated name of 'king') murdered him in the Senate-house of Rome.

Another Caesar, his great-nephew, Octavian, now joined the struggle for power. Having

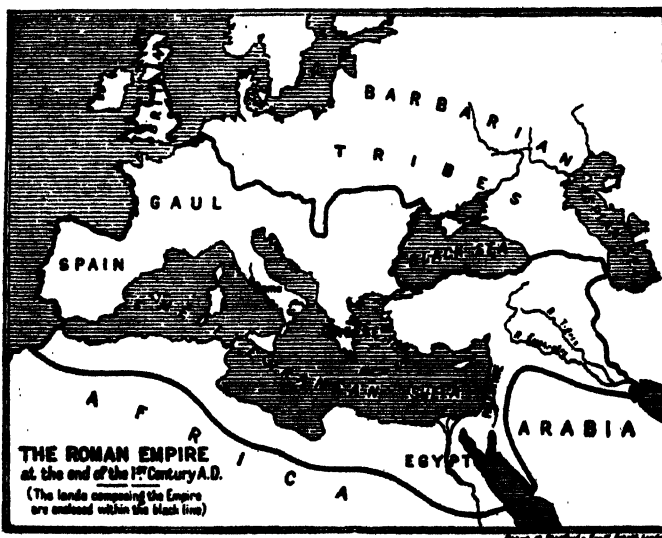


Fig. 31
The Roman Empire at the end of the first century A.D.

defeated Brutus and his friends, and then Mark Antony, who was at first his ally, Octavian became undisputed master of the Roman world in 27 B.C. Remembering his uncle's fate, he covered up his autocratic rule by a show of republicanism, which the Romans liked. He let it appear as if the Senate ruled, though really all power remained in his own hands. He was 'Princeps' (the chief citizen), 'Imperator' (commander-in-chief of the army—from which we get the word 'emperor'). His personal title, given by the Senate, was 'Augustus',¹ meaning 'the magnificent', and by this name he is usually known rather than by his earlier name, Octavian. His family name was Caesar, and five Caesars, direct descendants of the great Julius, were dictators and emperors of Rome, one after the other, for nearly a century. They were kings in all but name, for they even handed on the empire to their heirs. So great was their power and so widespread, that even their family name has now become the word for 'king', for the former *Kaiser* of Germany, the former *Tsar* of Russia, and the former *Kaisari-Hind* all took their titles from the name Caesar.

Augustus ruled for forty-one years. By his energy and firmness he completed the work his uncle had only just begun. He reorganized the Roman provinces; established law and order; checked plunder and corruption. Wisely he decided that there should be no further conquests of territory; he limited the boundaries of the Roman empire to the Rhine and Danube on the north, the Black Sea and the River Euphrates in the north-east, the deserts of Arabia and the Sahara in the south-east and south, and the Atlantic Ocean on the west. Within that area for three centuries the 'Pax Romana' (the Roman Peace) prevailed.

¹ We get the names of two months of the year from *Julius* and *Augustus Caesar* (July and August).



29

KEY-QUESTION

What were the strong and the weak points of the Romans?

An absolute ruler such as Julius Caesar can restore order if he is a strong man, and can do a great deal of good if he likes to do so. But the great disadvantage about absolute rule is that everything depends on the character of the ruler. Rome soon had experience of this. The first three Caesars were able men; of the next three, the first was mad, the next was dull, and the last, Nero, is known in history as one of the cruellest tyrants that ever lived. In the end, his own soldiers revolted against him and he was forced to kill himself. After that, for some time, one emperor followed another according to the choice of the soldiers. Once there were four different emperors in a single year! The great empire of Rome, which included half the known world of that time, was ruled by anyone who could win the favour of the ignorant Roman soldiers.

Fortunately for the empire, in A.D. 96 an able man, Nerva, rose to power, and though he did not reign long, he left the throne to his adopted son, Trajan, who ruled for nineteen years; and under him the empire grew to its greatest extent. Each of the three successors of Trajan was also, in his own way, a great man, with the result that between the years A.D. 100 and 180 the Roman empire reached its highest point of greatness. The last and noblest of the great Roman emperors was MARCUS AURELIUS ANTONINUS.²

Marcus Aurelius was a great administrator, an able general and a tireless worker for the good of his subjects. He was a philosopher too, and is famous for his book of *Meditations*, his thoughts on life and how it should be lived, which he wrote down in his spare moments in court and camp. The goal of life, he said, is not happiness but *equanimity*; that is, the power of behaving reasonably and with balanced mind, whatever happens. He truly practised what he preached and, though he held supreme power over millions of men and had unlimited wealth at his disposal, he never lived in luxury. Often he denied himself even comfort in order to do thoroughly what he felt to be his duty to his people. In spite of poor health he worked late into the night giving his personal attention to every detail of State work. He was continually travelling from place to place to attend to State business, and he personally led the Roman

² Pronounced mark-us or-real-ee-us an-toe-nine-us'.

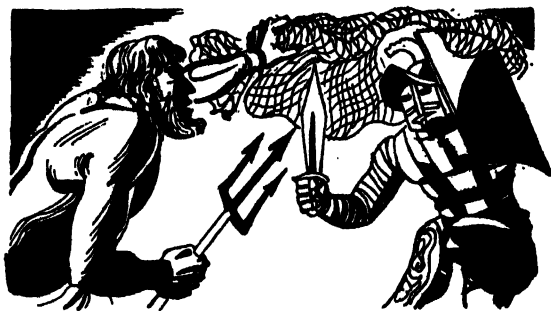
armies in many wars against the barbarians who were then beginning to attack the borders of the empire. Though so constantly occupied in work for the empire, he was at heart a truly unworldly man, and though his power was absolute he was always humble. 'If any man', he wrote, 'is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth by which no man was ever injured. But he is injured who abides in his error and ignorance.' No wonder his people loved him in life, and after his death set up his image to be worshipped as that of a god. Alas! like Ashoka the Great, he left a son entirely unfit to carry on his work. The Golden Age of the Roman empire was all too brief. Marcus Aurelius died in A.D. 180: confusion and invasions then began.

This is a suitable point at which to study briefly the strong and weak points in Roman rule. We may thereby get some idea of what our modern world owes to Rome, and learn why Rome fell before the attacks of the barbarians, in spite of her apparent strength.

The strength of Rome in her greatest days lay in the patriotism of her citizens. The Greeks, owing to their division into city-states, were usually divided by local jealousies and rivalries. The Romans were much more united and they were very clever at administration. They joined all the parts of their empire by fine military roads, many of which remain to this day. Their cities were joined not only by roads, but also by common laws and rights. The common rights of Roman citizenship made people feel proud to be under Roman rule, whether they lived in the city of Rome or in distant parts of the empire such as Britain, Asia Minor or North Africa. Even now Roman Law is the basis of the laws of many modern countries. In spite of occasional disputes and disturbances over the succession, Roman rule was able to maintain peace and security within the borders of the empire. The result was that commerce increased enormously, bringing wealth to individual citizens and to the whole empire. This enabled great public works to be undertaken—public baths, markets, waterworks, and places of amusement such as the great amphitheatres where chariot-races and gladiatorial combats took place.

But there was a fatal weakness in Roman civilization: its splendours were built upon a bad foundation, that of *slavery*. We have already seen how the Punic wars, though they increased the power and the territory of Rome at the expense of Carthage, weakened her discipline by

supplying enormous numbers of cheap slaves. These took the place of the independent farmers taken into the army; and at the end of the wars the ex-soldiers became a pleasure-seeking mob, preferring to live in the towns for amusement instead of returning to their farms in the country. The slave system spread more and more as the empire expanded. The greater part of the land was soon cultivated by slave-labour; this brought more profit to the rich owners who lived luxuriously in the cities. Presently, work of almost every kind was done by slaves. They were forced to work in the mines; they were chained inside the ships, which were driven by dozens of oars; intelligent slaves were educated and used as readers, secretaries, or even tutors. It was the slaves trained as swordsmen (gladiators) who fought each other to the death in the amphitheatres for the amusement of their masters. Till the time of Marcus Aurelius slaves had no rights: their masters could use them as they pleased. And as the Romans grew too lazy even to fight their own battles, slaves were presently employed in the army too. This was one of the things that proved most fatal, for men who fight because they are compelled to do so, or only for money, are not likely to fight well in the time of greatest danger to the country. That time came, as we shall see, soon after the death of Marcus Aurelius.



30

KEY-QUESTION

What does modern civilization owe to the Romans?

Amidst such luxury and idleness on the one hand, and cruelty and oppression on the other, there was not much opportunity for the real growth of the mind. The Romans conquered both Greece and Egypt; they inherited the art and literature of Athens, the science and philosophy of Alexandria, but except in one direction they added nothing to the knowledge

they inherited. Their slaves copied and translated Greek books; their poets and philosophers imitated Greek models. With opportunities for travel, such as the Alexandrian geographers never had, the Romans added nothing to human discovery. They did not possess the power of imagination that creates great works of art, or the desire to know for the sake of knowing, which leads to scientific discovery and invention. The Romans spent their time more in conquering and enjoying than in creating new things or ideas.

But there was an exception to this, in one direction. The Romans were great *builders*, though even here their work was more an improvement in the method of construction than the creation of new forms. They copied their designs from the Greeks, but they made two important additions, the use of *cement* and the building of *arches*. If you look at a picture of a Greek temple¹ you will see that it consists of stone columns carrying flat 'lintels' or horizontal beams, on which the roof is supported. But the Romans found out how to bridge the space between two upright walls or pillars by fitting wedge-shaped stones together to form

arches. (They learned this, possibly, from the Etruscans.) If you look at a picture of a Roman building, you will see that it has similar pillars to those of the Greeks, but the pillars support arches instead of flat lintels. Later on, the Romans made buildings of two and even three storeys, by placing one row of arches on top of another, as you will see from the picture of the Colosseum, the great amphitheatre at Rome in which the circuses and gladiatorial fights were held. And in making these huge buildings they were greatly helped by their invention of cement or concrete. This enabled them to build enormous walls without using large pieces of stone which would have been very difficult to cut and to carry. They made the walls of concrete, and then covered them with a thin layer (or 'vencer' as we call it) of some costly stone such as marble. It then seemed as if the whole building was of solid marble, though it was not really so. You find the same thing in many modern buildings and this is one of the valuable things we learned from the Romans. You will see the same difference between Hindu buildings and Muslim ones, in India, for the Muslims too learned this from the Romans. European architecture in India everywhere shows signs of Greek and Roman influence.

¹ See the background in Figs. 26 and 27.



Fig. 32 Outside the Colosseum

In Government offices as well as in private bungalows you often see pillars and porches of Greek design, while the door and window openings are covered with semicircular arches that the Romans taught us to use. In other branches of art and in literature, as we have seen, the Romans did not create anything strikingly new of their own. But they valued the great works of Greek art and literature; they preserved them, and our own civilization was able to benefit as a result of this.

We must mention one more point before we leave the study of the Roman empire and its contribution to the civilization of man. The Roman religion was at first very similar to the religion of the Greeks. Their gods were, in fact, only the gods of the Greeks under different names: Jupiter instead of Zeus, Mars for Ares, Minerva for Athene, Venus for Aphrodite, Mercury for Hermes and so on. Roman worship at first, like Greek worship, was rather a public or social duty than a private and individual affair. This is probably true, in fact, of the religion of all the primitive Indo-Europeans, including the Hindus of Vedic times, who worshipped gods similar to those of the Greeks, under Sanskrit names (Indra was Zeus, Kartick was Ares, Saraswati was Athene, and so on). The various activities of life, cities, hills, rivers, were believed to be under the protection of various unseen powers; some of these deities were supposed to be friendly to human beings, and others harmful: and it was part of a man's social duty to take part in the offering of prayers and sacrifices to these powers.

When conquests took place, the deities of the conquered people were thought of either as devils (sometimes needing bribes to turn away their anger) or were accepted by the conquerors as their own gods under different names. The Jews were perhaps the first of the ancient peoples to develop the idea of one universal God, Jehovah or Jahveh, though they thought of him as the God of the Jews specially. A more philosophical idea of the Universal spirit was in the mean time growing up in India, and later in Alexandria. Along with these religious ideas there also arose religions of a more personal kind, the religions which concern themselves less with public affairs, and much more with a man's private life and his fate after death. Buddhism and Christianity were not the only religions of this kind. There were such religions in Egypt and Persia. All these were within the Roman empire. Gradually the Romans began to lose faith in the old gods, though the politicians tried to revive that faith through the worship of the Spirit of Rome in the form of the Emperor.

In times of oppression and misery, it is natural for men who have lost all hope in *this* world to turn for comfort to hopes of heaven, and to seek salvation through worship and meditation in monasteries and hermitages. This alone, of course, cannot account for the growth of the personal religions but it does explain to some extent why they became so popular just at the time when the Roman empire was falling into ruin. And how it was ruined we shall see in the next chapter.

ASSIGNMENTS

- 1 *Describe briefly the struggle between the Romans and the Carthaginians, and its results.*
- 2 *How did the Roman republic become the Roman empire?*
- 3 *What does modern civilization owe to the Romans?*
- 4 *Mention the names of some of the greatest Romans, and what they did.*
- 5 *What were the strong and the weak points of the Romans?*

The Rise and Spread of Christianity

31

KEY-QUESTION

What did Jesus Christ teach, and what happened to him?

Dates are nowadays reckoned as B.C. (before Christ) or A.D. (*Anno Domini* [*Latin*])—in the year of Our Lord). But the exact year in which JESUS CHRIST was born is, like the year of the birth of Gautama the Buddha, not known with certainty. It was probably ten years before the death of Augustus Caesar.

Jesus was a Jew. His parents were people of humble position, though his father is said to have been descended from David, King of the Jews. When Jesus was about thirty years of age, he began to preach, and his teachings soon aroused great opposition. They are recorded in their simplest form in the first three books of the New Testament of the Bible. These books are called the Gospels¹ according to Saint Matthew, Saint Mark and Saint Luke, who were among the first followers of Jesus.

The central idea of the teaching of Jesus was that God is the loving Father of all that lives and that all men are therefore brothers. Therefore, in order to carry out the will of God, men must act as brothers towards each other. Jesus also compared God to a king; but the Kingdom of God, he said, is not like a worldly kingdom. Its citizens are all those who try sincerely to carry out the will of God, which Jesus summed up in what we call 'the golden rule', namely: do to others as you would like them to do to you. But he went even further than this; he said: 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on

the good, and sendeth rain on the just and on the unjust.'² This was too much for the Jews, as it is in fact still too much for all the nations of the world, even those that call themselves 'Christian'. To the Jews in particular there was something especially objectionable about this idea of a Kingdom of God in which every sincere person could be included. For the Jews considered themselves to be God's 'Chosen People', and they looked down upon all non-Jews ('Gentiles', as they called them). Another thing that annoyed the Jews was that Jesus taught that true religion consisted in behaving in a brotherly way to all and not in performing ceremonies or observing rules laid down in holy books. And sometimes he even directly opposed the commands of the Jewish Law (the rules of conduct laid down by Moses) as when he said, in the passage quoted above: 'Ye have heard that it hath been said (that is, in the Jewish Law)... But I say unto you...' The Jews naturally felt that this was a very wicked thing for a Jew to say, especially for one who, like Jesus, was not a scholar or a recognized religious teacher.

Above all, the Jews were angry at the claim which was made by the followers of Jesus, that he was the Christ, or the Messiah. The word *Christ* in Greek means 'the anointed one', that is, the one who is destined to do great work, and who is marked out for that destiny by a ceremony of pouring oil on the head (as when a king is 'anointed' at his coronation). The word *Messiah* means the same in the Hebrew language. Jewish prophets had prophesied that a Messiah would be born who would become king of the Jews, rescue them from their subjection to the Romans, and lead them to their glorious destiny as 'The Chosen People'. When the followers of Jesus claimed that Jesus was this Messiah, the orthodox Jews were furious.

For all the above reasons most of the rich and powerful Jews hated Jesus and wanted to destroy him. At first they could not do this because his teaching was popular among the poorer people, who hoped that Jesus would help to improve their condition. But presently the orthodox Jews found a way to destroy Jesus.

At this time, Palestine was under Roman rule. It was in somewhat the same position as the Indian States when they were under British rule. The Jews were allowed to manage their own local and religious affairs, but there was a Roman Procurator (or Resident, as we should

¹ Gospel = good news.

² Gospel according to St Matthew, V. 43-5.

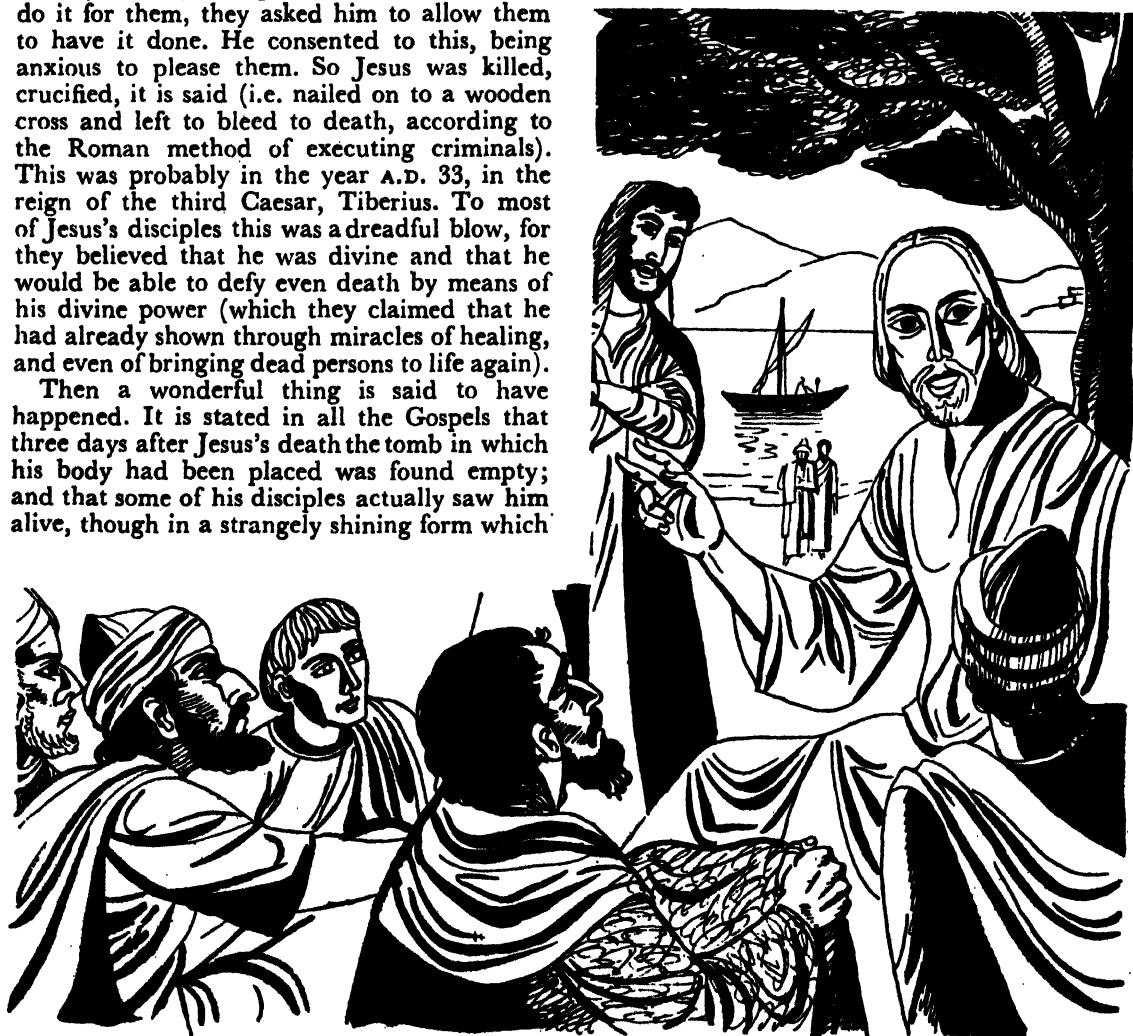
call him) who was responsible to Caesar at Rome and had to see that there were no rebellions or serious disturbances. The orthodox Jews saw that if they could manage to convince the Procurator that Jesus was trying to stir up the people against the Roman government and to set himself up as a ruler, they would be able to get him destroyed by the Romans. They did this, and Jesus was arrested and tried before the Roman Procurator, Pilatus. But the charge failed. Pilatus found the evidence against Jesus insufficient to condemn him. (For, as we have seen, Jesus claimed that the Kingdom of God, which he wanted to set up, was not a *worldly* kingdom at all. Even some of his own disciples did not understand this, but thought that he really wanted to make himself king.) But the Jews were determined that Jesus should be destroyed and, seeing that Pilatus would not do it for them, they asked him to allow them to have it done. He consented to this, being anxious to please them. So Jesus was killed, crucified, it is said (i.e. nailed on to a wooden cross and left to bleed to death, according to the Roman method of executing criminals). This was probably in the year A.D. 33, in the reign of the third Caesar, Tiberius. To most of Jesus's disciples this was a dreadful blow, for they believed that he was divine and that he would be able to defy even death by means of his divine power (which they claimed that he had already shown through miracles of healing, and even of bringing dead persons to life again).

Then a wonderful thing is said to have happened. It is stated in all the Gospels that three days after Jesus's death the tomb in which his body had been placed was found empty; and that some of his disciples actually saw him alive, though in a strangely shining form which

he would not allow them to touch. But he spoke to them, and asked them not to be discouraged; he would be with them in spirit, he said, if no more in bodily form. This event is known as the *Resurrection*¹ of Christ and it is of great importance in the history of the Christian religion. Belief that it really took place is regarded as necessary by most of those who claim to be followers of Christ. Naturally, it made all the difference to the handful of followers who remained after the crucifixion of their master. They became enthusiastic in declaring his power and the truth of his teaching. Their numbers rapidly increased.

¹ Rising up again, i.e. coming back to life after having died.

Fig. 33 Christ preaching



KEY-QUESTION

How did Christianity spread and become the State religion of the Roman empire?

Up to this time converts to Christianity had been made chiefly among the poorer Jews in Palestine; and the followers of Jesus, being few in number, had lived a communal life, i.e. each brought whatever he possessed and they owned things in common, like members of a single family. In fact, Jesus himself warned them against the dangers of having private property, and advised them to have as few possessions as possible.¹

An event now happened which led to the spread of Jesus's teachings far and wide and also to considerable changes in them. In Jerusalem there lived a certain young Jew, who had come from a city called Tarsus in the southern part of Asia Minor. His name was SAUL or, in Latin, PAULUS or PAUL. He was a Roman citizen though a Jew (just as an Indian can be a citizen of the Commonwealth), and he had come to Jerusalem to study Jewish Law under some of the best teachers there. He was a well-educated man; he knew Greek and had studied the works of the various philosophers of Alexandria, which was, as we have seen, the chief centre of learning in those times. He was a strong supporter of the Jewish Law that he was studying, and he was shocked to hear that there were people, calling themselves followers of a man named Jesus, who were trying to spread ideas which seemed to be against the Jewish Law. So he did his best to suppress the followers of Jesus. After doing this in Jerusalem, he took permission from the leaders of the Jews of that city to go to the important city of Damascus, in Syria, to carry on the persecution² of the followers of Jesus who were preaching there. He was actually on his way to Damascus when a strange thing happened to him. He was suddenly struck blind by an intense flash of light and, while he was lying on the ground unable to see, he heard a voice saying: 'Saul, Saul, why persecutest thou me?' Trembling, Saul asked: 'Who art thou, Lord?' and the voice answered: 'I am Jesus whom thou persecutest.'³ Then Saul asked what he should do and the voice told him to go on to Damascus where he would be told what to do. Still blind, he was led into Damascus. In the mean time one of the followers of Jesus in that city had also had a vision in

which he was told to go to a particular house, where he would find Saul. He was ordered to tell Saul that God had chosen him (Saul) to carry the message of Jesus to the Gentiles, that is, the non-Jews. And so it happened. Saul became a convert, his eyesight was restored to him, and instead of persecuting the followers of Jesus he began to preach on their behalf. He supported them so strongly that the Jews of Damascus tried to kill him and he had to escape by being lowered over the city wall in a basket. Then he went back to Jerusalem. At first, quite naturally, the followers of Jesus in Jerusalem were suspicious of him, for he had been their fiercest enemy. But soon they found that he had really been converted and that his help was very valuable to them. Being a learned man, he could argue with opponents in a way that none of the other disciples of Jesus could, for most of them were uneducated men. And presently Saul, or Paul as he was now called, set out to carry the message of Jesus to his own people at Tarsus. From there he went to most of the chief cities in Asia Minor and then to Greece. But the Jews never forgave him for having deserted them and when he returned to Jerusalem they had him arrested and kept in prison for two years. In the end he had to make use of his right as a Roman citizen, to demand a trial before Caesar himself. So he was sent to Rome, where he was kept under guard for two more years. Later, it is possible that he visited Spain, and perhaps he even came to the east. He is said to have been martyred⁴ in Rome in A.D. 67.

It should be noted that up to this point we have not used the word 'Christian' for the followers of Jesus. They were not in fact called Christians until about ten years after the death of Christ. This name, as well as the development of Christianity into an organized religion, is largely due to the work of Paul, who is therefore often called 'the second founder of Christianity'. In spite of the fact that Jesus had repeatedly said that his teachings were for people of every race and kind, there was a real danger that his first followers, who were Jews, might explain Jesus's teachings in a Jewish way and so make Christianity merely a sect of the religion of the Jews. Paul prevented this. At the same time, Paul himself explained the teaching of Jesus in a way which has made Christianity develop into a religion much less simple than the teachings of Jesus recorded in the three Gospels. Jesus, as we have seen, taught his followers that ceremonies, rules and regulations are of very little importance in

¹ St Matthew, VI, 19-34.

² Persecution = causing trouble and injury to.

³ The Acts, IX, 3-5.

⁴ Put to death for defending his beliefs.

comparison with brotherly behaviour. He said that the most important thing of all is to love God, and to prove it by loving everyone, even those who are trying to do us harm. He said that one must even suffer injury without wishing to repay evil by evil or hating those who try to injure us. He said that it is difficult for a person who loves wealth or has great possessions to love God also. He advised that whatever property his followers possessed should be shared among them all.

Most of these teachings were carried out fully only in the earliest days of Christianity. They became more and more difficult to obey as the Christian religion spread among wealthy people. The teachings of Christ have suffered the same fate as those of the Buddha.

This happened to a greater extent when Christianity became the official religion of the Roman empire. For nearly 300 years after the death of Jesus the government of the Roman empire tried to get rid of Christianity by persecuting the Christians very cruelly. This was mainly because Christians refused to worship Caesar, the Roman emperor, as a god. As a punishment they were chained to wooden posts and burned alive. Many were publicly given to savage wild animals to be killed and eaten.

But in the long run Christianity won. The Roman emperor Constantine, founder of the city of Constantinople (now called Istanbul), came to see that the Christians might help to defend the empire when it was attacked by the savage tribes of northern Europe. So he himself became a Christian, at least in name, in A.D. 337. After that it became an advantage and not a danger to be known as a Christian. This helped to change Christianity from a religion of the poor and humble into a religion of the rich and powerful also. The foundations of 'The Holy Roman Empire' were thus laid. We shall learn what happened to it in a later chapter.

33

KEY-QUESTION

How did the Western Roman empire come to an end?

Attila was the most famous of the barbarian chiefs who attacked the Roman empire, to break it to pieces. He was not the only one; he was one of hundreds, and his people, THE HUNS, were only one of several floods of barbarians that poured out of Asia into Europe. They spread over the boundaries of the Roman empire, from about the beginning of the third century A.D., that is, soon after the death of Marcus Aurelius, who had succeeded in checking them while he lived.

The invasions of the Huns are of special interest to us because they were world-wide. They occurred in China, India and Persia as well as in Europe. What was it that set going all these barbarian invasions at about the same time? Let us see if we can answer that question.

The attacks of the barbarians of Central Asia upon the civilized peoples were simply an example of the way in which nomads have often invaded the lands of the settlers. But the particularly fierce attacks that began about 200 B.C. were probably caused by a climatic change—the beginning of the drying-up of Central Asia, which is still going on. Finding that their grazing lands were becoming poorer and poorer, the nomads tried to find room for themselves in China. If China had still been in the feudal condition in which it was when Confucius lived, it might have suffered the fate of the Roman empire. But by this time China was under a strong ruler. By overcoming all his rivals, Shi-Hwang-ti, who was king from 246 till 210 B.C., made himself in 220 B.C., the first 'universal emperor' of the Chinese. It was this king who, finding the attacks of the Huns troublesome, began the building of the *Great Wall of China* in 214 B.C. The strong resistance that faced the Huns in the Far East was therefore one of the chief reasons for their turning westwards, and southwards too, for the great invasion of the Scythians or Sakas into India about the first century B.C. was the direct result of the pressure of the oncoming Huns upon their neighbours. The Hun invasion was followed by an invasion of the whole of northern India and Malwa by another Asiatic tribe closely related to the Huns, the Kushans. The Kushans brought to an end the rule of the Greek kings in Afghanistan and the Punjab, and set up a powerful empire under Kanishka I, in the first century A.D. Through this event





Fig. 34 Barbarians sack an Indian city

India was cut off from the west and brought more into contact with China.

Meanwhile, the Huns were pressing westwards and by the end of the first century A.D. they were forcing their way into Europe. They drove before them the Indo-European nomads, the Goths, who in their turn sought to cross the boundaries of the Roman empire—the Rivers Danube and Rhine. By that time the Romans were not strong enough to keep out the Goths, Franks and Vandals, the tribes who lived nearest to the Roman frontier. They therefore allowed those people (who were partly civilized from contact with their Roman neighbours) to settle in Roman territory, where they acted as allies to protect the empire from the much more serious danger of the savage Huns. This was the second stage towards the control of the empire by the barbarous invaders from the north. The third stage came about when the administration of the Roman empire itself was broken into two—one half being ruled from Italy (from Ravenna, not Rome) and the other half from Constantinople. This took place about the end of the fourth century, as a result of the weakness of the central government which could no longer control, from a single capital, parts of the empire so far apart as

Spain at one end, and Asia Minor at the other. So two capitals were necessary, with two governments. Barbarians continued to press fiercely upon both, and in A.D. 410 their first capture of Rome itself took place under Alaric, the Gothic king.

By that time the Huns too had come right into Europe and had begun to settle, as the Goths had done before them until the Huns pushed them further on. In the fifth century arose a great leader of the Huns; this was **ATTILA**. He made his centre of government in what is now Hungary. From there he ruled all the half-settled tribes and the invading nomads, from the River Rhine in the west to Central Asia in the east. He treated as an equal with the Emperor of China; he kept the Emperor of the Eastern Roman Empire in constant fear of him, by raiding up to the very walls of Constantinople. In 451 he turned his attention to the Western Roman Empire, crossed the Rhine, and invaded Gaul, the Roman province which included what we now call France, peopled by the Franks, a Gothic tribe. The Romans were helpless; Attila had everything his own way; he plundered all the towns of northern France. Then the Franks combined with the Roman forces to resist the

invader. It was another decisive battle of the world. If Attila had won, Mongol Asia would have conquered Europe, as it conquered northern India under the Kushans. But Attila was defeated by the combined armies, at the *Battle of Chalons*, in 451. In 453 he died and his vast kingdom fell to pieces. The Huns as a nation disappeared, mixing with the other invading races all over eastern Europe and western Asia.

For a few years more the Western Roman Empire was saved from the barbarians by the help of the Franks who by this time had become considerably Romanized, even to the extent of using a form of Latin as their language.¹ But in 455 Rome was sacked again, this time by a tribe called the Vandals. The Vandals had invaded Spain, overthrown the Roman rule there, and then crossed into north Africa, where they set up a powerful kingdom with its capital near the old site of Carthage. Having gained mastery of the sea, they attacked Rome from the southern side. A few years later the Western Roman Empire was so disorganized that it ceased to have an Emperor. In 493 the Goths, under Theodoric, set up a kingdom in Italy. So the Western Roman Empire came to an end, after an existence of five hundred years from the time of Augustus Caesar.

¹ The language of the Franks developed into modern Frankish, *French*.



34

KEY-QUESTION

In what ways were the Hun invasions useful?

It is interesting to notice that just when Rome was falling under the blows of the Goths, Huns and Vandals, the Gupta empire of India was having similar trouble from Hunnish invaders. Under the fierce MIHIRAGULA, the Attila of India, Huns poured through the Khyber Pass and laid waste north-western India. Mihiragula was defeated (A.D. 528), as Attila was in Europe and, like Attila's, his

empire quickly broke up, for it too was based simply on plunder. But, as in Europe, so in India, members of the Hunnish race no doubt remained as settlers, and intermarried with the population of the Punjab and Rajputana.

It must not be thought that all the invaders of Europe and India were savage destroyers like the Huns of Attila and Mihiragula. Some had already become fairly civilized by contact with their settled neighbours and with the people of the provinces and countries which they conquered. Such, for example, were the Franks and the Goths. Such too were the Kushans who conquered north India in the first century A.D. and under their great king, Kanishka I (who became a Buddhist), established a peaceful rule which lasted for nearly a hundred and fifty years. Its peacefulness is proved by the fact that trade was developed at this time between India and the Roman empire both by land and sea. To make this trade easier Kanishka introduced into India gold coins that were similar to those of the Romans in weight and design. Many of these coins have been found in India.

Another point to be remembered is that the invasions of the Roman empire by the barbarians were probably sometimes welcomed by the common people, particularly the slaves. A large part of the population of the Roman empire consisted of slaves, and these had nothing to lose by a change of masters. This is certainly one of the reasons why the empire broke up so rapidly, when once it began to weaken.

The barbarian invaders themselves, as we have seen, were often deeply influenced by the civilization of the people they conquered. That is how it happened that countries like France and Spain, conquered provinces of the Roman empire, have kept until now not only languages based upon the Roman language, Latin, but laws, customs and traditions that can be traced back to the Romans. Very important among those borrowings from Roman times was religion. For by the sixth century Christianity had been for two hundred years the official religion of the empire, both in west and east. There is no doubt that the influence of Christian monks and priests helped to change the invaders from savage robbers and destroyers into peaceful settlers and good citizens of their new homelands.

Thus the invasions, though at first they brought confusion, plunder, murder and misery, at length gave new life to the peoples of the dying Roman empire of the West.

We shall next see what was to happen to the Eastern Roman Empire, whose capital was Constantinople.



35

KEY-QUESTION

How did the Eastern Roman Empire come into existence and how was it ruined?

Rome was not geographically well situated to be the capital of an empire that did not make much use of the sea. Even if the Emperor Constantine had not moved the seat of government to the city of Byzantium (which he renamed Constantinople), the empire must have broken into two parts when the invasions of the barbarians became dangerous.

The Eastern Roman Empire, which included the Balkan Peninsula, Asia Minor, Syria and Egypt, was more like a revival of the empire of Alexander than a continuation of the empire of Rome. Its language was *Greek* and its centre of learning was *Alexandria*. A difference in religion, too, gradually developed. In the Eastern Roman Empire the emperor was the head of the Church, while in the Western Roman Empire the disappearance of the emperor left the Bishop of Rome (or the *Pope*, as he came to be called) without a rival.

In spite of these differences, the Eastern emperors for a long time continued to feel that they ought to rescue Rome from the invaders and to reunite the empire. A particularly strong attempt to do this was made by the Emperor **JUSTINIAN**, of whom we shall now tell.

Justinian was of barbarian birth. His uncle, Justin, was a peasant of Dacia (modern Bulgaria) who joined the army, became a member of the bodyguard of the emperor of that time, rose to power and, when he was sixty-eight years of age,

Fig. 35

Byzantium: Justinian codifies the Roman Law



actually placed himself upon the throne. An uneducated man himself, he had the sense to leave most of the business of government to others, and to have his nephew Justinian, whom he brought from his Dacian home, trained as his successor. He did not live long and Justinian succeeded him without serious opposition. Justinian's long reign of thirty-eight years is noteworthy for two things; the re-conquest of the Western Roman Empire, which proved to be of little use, and the codification¹ of the Roman Law, which was a work of great importance.

Kings and ministers everywhere are praised for the work actually done by their subjects and servants, so it is hardly necessary to say that Justinian himself took little part in doing either of the deeds for which his name is now remembered. But we must give him the credit at least for getting them done, and for paying for them with money that his people had earned.

First let us get to know something about the most important work of his reign, *the codification of the Roman Law*. This was indeed a remarkable thing and very much needed. For ten centuries Roman Senates and emperors had been making and re-making laws, and magistrates interpreting² them. The records of the laws and the judges' decisions were in thousands of volumes, which no judge or lawyer could be expected to purchase or know by heart. Justinian's first order was to have prepared from these a 'Code' in which all the necessary laws were collected, after the contradictions and repetitions had been removed. In about a year this work was done, under the guidance of a famous lawyer called Tribonian. Three years more were spent in preparing the Digest, a summary of the interpretations of the Code.

Less important but more striking was the other chief work of Justinian. We have seen in Section 33 that Vandal kingdoms had been established in Spain and on the site of Carthage in Africa, and that Italy had become a kingdom of the Goths. All these regions were reconquered for Justinian by his great general, Belisarius (who, in the end, received his reward by being put into prison and having all his property taken away from him by his ungrateful master). The Roman empire thus appeared to have been restored to its greatness and reunited under one ruler. Actually, it was like a house of cards.

About this time the miseries of the masses

were increased, or finally ended, by a terrible disease, the *plague*. This seems to have spread not only over almost the whole of the Roman empire, but throughout practically all the thickly populated parts of the world at this time. This terrible disease certainly helped to destroy more quickly whatever authority and discipline remained in the western part of the Roman empire. The historian Gibbon says that ten thousand people died each day, and in Italy the crops were left standing with no one to reap them.

It is easy, perhaps, for us who live in an ancient country like India which has also seen civilizations spring up, flourish and fall into such decay that hardly a trace of them remains, to imagine what the Roman empire must have been like in the time of its decline and fall. We can see the remains of great cities such as Anuradhapura in Ceylon, Vijayanagar near modern Bellary, Mandu in Malwa and the seven or eight ruined cities of Delhi. We feel a sense of wonder and of awe that here, a few hundred years ago, tens of thousands of men used to live, carried on brisk business, walked or rode down crowded streets lined with shops. Here, where now dense jungle covers the ground and great trees push apart the stones that must have once been covered with fine carpets and surrounded by costly hangings, men once laughed and chattered with their friends, and lived at ease in peace and plenty.

We feel this even more, perhaps, when we see cities deserted so recently as Fatehpur Sikri and Ambar. Seeing and feeling thus, we can imagine the grand appearance of a great city like Palmyra, for example, to a traveller passing along the main route from Syria to Mesopotamia in the time of Justinian. Such contrasts between former splendour and present decay are less marked in the regions formerly covered by the Western Roman Empire than in those that were included in the Eastern. The reason is that though the Western Empire decayed earlier, its prosperity was restored by European civilization in modern times. But Asia Minor and Syria have never regained the population and prosperity they had in the first few centuries after Christ. Their ruins stand out, therefore, lonely, naked and staring, to proclaim how utterly the glory has departed from that part of the earth and how completely man, through his weakness and folly, has brought about the destruction of his work and almost of his very existence there.

Asia Minor and Syria suffered more especially between the third and the seventh centuries because this region was the battlefield on which was fought a death-struggle between two decay-

¹ proper arrangement.

² explaining the meaning, deciding cases by applying the laws.

ing empires, both of them warlike to the very end. Persia, which had been ruled by Alexander's general Seleucus and by his descendants for three centuries, had suffered an invasion by Indo-European nomads from the north, similar to that which overthrew Rome. These invaders, the Parthians, remained in power for two hundred and fifty years. Then a Persian leader regained power and tried to revive the nation by restoring the old religion of Persia, Zoroastrianism, in much the same way as Constantine later tried to revive the spirit of the Roman empire through Christianity. The two neighbouring empires of Constantinople and Persia, therefore, became rivals, both in politics and religion. The last centuries of both were spent in exhaust-

ing their remaining strength in useless attempts to conquer and reconquer the region between their capitals, the land of Asia Minor. Amidst this constant marching of armed men across its fields and with its cities first in the hands of one side and then of the other, each in turn destroying life and property, it is not surprising that the land was gradually emptied of men and crops and that civilization decayed. And it was to the emperors who led these rival armies that there came, in A.D. 626, the first message from another power. It ordered them to accept the one true God and his Prophet. Both of them rejected it with scorn. But, absurd as it seemed to them then, that power was to destroy the empires of both. The message was from Mohammed.



ASSIGNMENTS

- 1 *What did Jesus teach, and what happened to him?*
- 2 *How did Christianity spread, and why?*
- 3 *Why did the Roman empire divide into two parts and how did the Western empire come to an end?*

How did the Eastern Roman Empire develop and how did it come to an end?
What did the Huns do, and in what ways were their invasions useful?

Asia—200 B.C. to A.D. 650

36

KEY-QUESTION

How did the Guptas rise to power, and for what is the Gupta period noteworthy?

In Section 33 we learned about the savage Hunas or Huns who began to invade the civilized countries of China, Persia and India from about 200 B.C. onwards. We have seen how they were prevented from entering China by the building of the Great Wall of China by the emperor Shi-Hwang-ti and how, as a result of that, they turned southwards into Persia and India. We have also seen how, like the Goths and the Franks who became civilized after conquering the civilized Romans, some of the Huns, known as Kushans, became civilized after conquering the civilized people of Persia and north-western India. **KANISHKA**, the greatest king of the Kushans, reigned from about A.D. 120 and his empire stretched from the Aral Sea up to Banaras, and from the Tien Shan mountains to the Vindhya. He founded the city of Purushpur, now called Peshawar, and made it his capital. Like Ashoka, Kanishka was moved to pity at the sight of the sufferings caused by war and became a Buddhist. He was a scholar and so encouraged scholars and writers to come to his court. The great Sanskrit poet Ashvaghosha was one of them, another was Charaka, the greatest writer of the time on medical science.

Another tribe of invaders which entered India about this time were the Sakas or Scythians (mentioned in Section 23 because they checked the advance of the Persian king Darius into Europe). These Sakas tried to settle down in Gujarat and Central India but there they were strongly resisted by the rulers of that region, the **SATAVAHANAS**, who were then 'controlling' most of the Deccan, with their capital at Pratishthana (now called Paithan, near Aurangabad). The empire of the Satavahanas lasted for more than 300 years, from about 100 B.C. until A.D.

225, when it broke up into a number of small kingdoms. The wonderful cave-temples at Ajanta and Ellora were begun by the Satavahana kings.

The Kushana empire was broken up by a revolt led by a republican tribe known as the Yaudheyas who lived in western Rajasthan. They were joined by other republican tribes, the Malavas and Arjunayanas. About A.D. 280 another empire arose, that of the **VAKATAKAS**, whose capital was at Nandi Vardhan in Central India, and whose greatest king was Pravarasena I. For more than 100 years, during his reign and that of his son Sarvasena, there was peace throughout the Deccan. At the same time in Magadha the Lichchavi Republic again became famous. It had existed continuously from before the time of Buddha, but during the time of the Mauryan empire it had lost some of its importance. When the Mauryan empire broke up (about 150 B.C.) the Lichchavi Republic won back its old importance.



Fig. 36 Samudragupta gold coin

It was with the help of the Lichchavi Republic that the first of the **GUPTA** emperors, **CHANDRAGUPTA I**, occupied the city of Pataliputra in A.D. 319 and laid the foundations of the greatest Indian empire since that of Ashoka, an empire which lasted for 200 years. Chandragupta married a Lichchavi princess and it was in the reign of his son, **SAMUDRAGUPTA**, and his grandson, **CHANDRAGUPTA VIKRAMADITYA**, that India enjoyed her 'golden age' of culture. Samudragupta is sometimes called 'The Napoleon of India', for he conquered almost the whole of India except the extreme south. He did not, however, rule this vast empire directly, but wisely restored most of it to the local kings, as viceroys of the various regions. In this way the Vakataka empire was joined to that of the Guptas, as is proved from the fact that Samudragupta's son married a Vakataka princess and his granddaughter married the Vakataka king.

Like Napoleon, Samudragupta was a great organizer. Even more, he was a scholar, a poet and a musician. His image on the coins of the time shows him playing the *veena*. Also, though himself a Hindu, he was tolerant in religion and permitted the Buddhist King of Ceylon to build a monastery at Buddhagaya for the convenience of Buddhist pilgrims.

At the death of Samudragupta, his eldest son Ramagupta ascended the throne. At that time the Sakas again began trying to invade north-west India, and Ramagupta, instead of driving them out, tried to pacify them by offering money. This made him very unpopular, and he was murdered and replaced by his brother, Chandragupta II, who is known as 'Sakari' VIKRAMADITYA because he drove out the Sakas. During the reign of Chandragupta II the Gupta empire was extended into Gujarat and Kathiawar and trade was carried on with the western world from the ports of the west coast. The fame of the Indian emperor Vikramaditya spread far and wide: his court was adorned by the 'Nine Gems' who are said to have included the great Sanskrit poet and dramatist Kalidasa (though some scholars think Kalidasa lived 500 years earlier). It was at this time that the *Puranas* and the *Mahabharata* were rewritten in the form in which they have come down to us. In science also this period was outstanding: Aryabhata, who discovered that the earth rotates on its own axis, lived then. The mathematical theory of zero and the beginnings of the decimal system had their origin in India at this time.

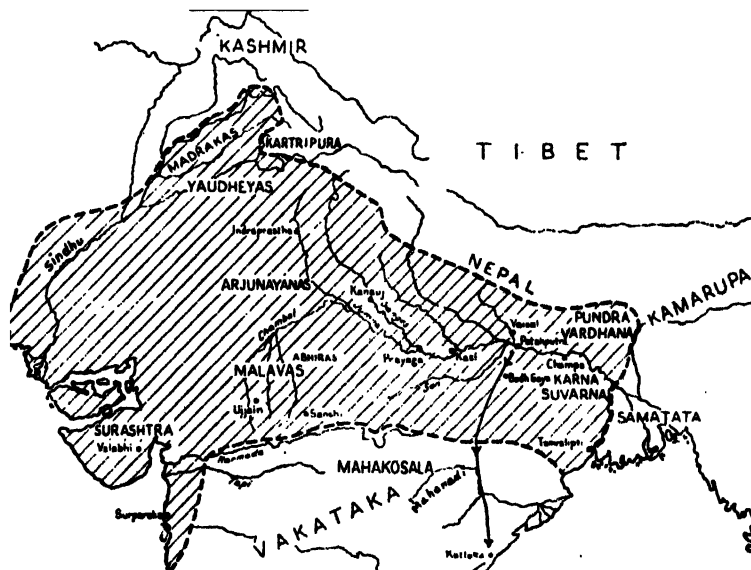
This was also the time when the University of Nalanda was at the very height of its glory. We know from the account left by the Chinese pilgrim Fa Hien that, although the Gupta kings were Hindus, they allowed perfect freedom of religion to their subjects. The greatest paintings of the Ajanta caves were done in the Gupta period. Many of the finest examples of Indian sculpture and architecture date from that time. Metal work of a very high quality was done, as can be seen from the gold coins of Vikramaditya and above all from the rustless iron pillar at Delhi.

During the time of the Kushana, Satavahana and Gupta empires, that is from the first to the fifth centuries A.D., the influence of India was greatly extended overseas, not only by the spread of religious ideas as in the time of Ashoka, but by trade and also by colonization. In the reign of Kanishka the work of spreading Buddhism throughout Asia continued, but because the Kushana empire was partly in Central Asia, the spread of Buddhism at that time was mainly in Turkestan and the neighbouring countries.

But in the first century A.D. Hindu colonies were established in Sumatra, Java, Malaya, Indo-China and Borneo. Sumatra and Java are mentioned in the *Ramayana*, and from Chinese records it is known that in A.D. 192 there was a prosperous Indian colony at Funan in Indo-China, which later came to be known as Kambuja (modern Cambodia). It is said to have been founded by Kaundinya, a Brahmin. In A.D. 240 it is recorded that an embassy was

Fig. 37

Map of the Gupta Empire



sent by the ruler of Funan to India. Java is said to have been colonized by Indians in A.D. 56. The Chinese pilgrim Fa Hien visited Java in about A.D. 410 on his way back to China from India and found Hinduism flourishing there. This, however, was only the beginning of Indian colonization of the East Indies. It developed into a great overseas empire in the centuries which followed. We shall refer to that later in this chapter.

Until the Gupta empire was extended into Gujarat, most of India's overseas trade was carried on through the ports of south India. From very early times (as far back as 1000 B.C.), there was trade between the kingdoms of the south and the countries of the Middle East. Words of Indian origin are found in the language of the Jews (Hebrew) which show that articles in common use were brought to Palestine from India. Logs of Indian teak have been found in Mesopotamia. In the first century B.C. the trade between south India and the Roman Republic was very extensive. At Arikamedu near Pondicherry and on the coast of Cochin, Roman coins, Roman pottery and other objects have been found which show that there were large market-towns in those places, where the Roman merchants exchanged pottery, glassware and other articles for Indian spices, cotton cloth and pearls. Tamil books of that time also mention trade with the 'Yavanas'. The 'Trairajya' or three kingdoms of the south, Chola, Pandya and Chera, flourished for thousands of years, and they remained the strongholds of Hindu civilization long after the north had been invaded by the Sakas and later by the Muslims.

During the reign of Chandragupta Vikramaditya's son, Kumaragupta I, the Huns again began to invade north India. In the next reign, that of Skandagupta, the danger became very serious indeed, and it was with the utmost difficulty that Skandagupta defeated the invaders in A.D. 465. Soon afterwards that brave king died, but not before he had driven the invaders out so completely that they did not again attack the Gupta empire for many years. The repulse of the Huns by the Gupta kings is important in world history: for it is one of the reasons why the attacks of the Huns on the Roman empire became fiercer, since they failed to settle in India.

For nearly 100 years more the Gupta empire continued, but it was gradually exhausted and weakened by the attacks of the Huns. The collapse of the Roman empire also reduced trade with the west, and India became less

prosperous. In A.D. 510 the Huns invaded Malwa and a few years later the Gupta empire came to an end, though branches of the Gupta family continued to rule in parts of north India.



37

KEY-QUESTION

What Indian empires arose in the sixth and seventh centuries and where?

But the defeat of the Huns by Skandagupta had given time for important changes to take place. Just as the savage invaders of the Roman empire were gradually civilized in the countries they occupied, so in India the Huns gradually changed through contact with the civilized people of this country. Toramana, the Hun king who conquered Malwa in A.D. 510, was no savage; he claimed to be a Hindu. His successor, Mihiragula, claimed to be a follower of Siva, though he was indeed a cruel monster. In A.D. 528 the rulers of the states of the broken Gupta empire joined together under Yasodharman, a king of Central India, to defeat and drive out Mihiragula. After that the Huns who remained became Indians.

We must not think, therefore, that after the break-up of the Gupta empire India fell back into a state of confusion and misery such as that of the Roman empire after the barbarian invasions of the west. It is true that for about 100 years there was no great empire in north India. There were a number of states, some large, the rest smaller. A branch of the Gupta family continued to rule in Malwa and another in Magadha, where the great University of Nalanda still flourished. The middle valley of the Ganges was ruled by the Maukharis, who had their capital at Kanauj which grew into a famous city. In the Vindhya region the Vakatakas still continued to rule. Southern India, of course, was completely unaffected. The proof that this was not a time of confusion in India, as it was in Europe, lies in the fact that the sixth century was a period of great Sanskrit

scholarship. Mathematics, astronomy, medicine, philosophy and logic made great progress. It was also the time when the Prakrit languages and literatures began to develop. This could not have happened if the country had been in confusion and disorder.

Among the states into which north India was broken up when the Gupta empire ended, there was one in the eastern Punjab with its capital at Thanesvara, some distance north of where Delhi now stands. In about A.D. 580 the Thanesvara king, Prabhakaravardhana, conquered Sind, Gujarat and Malwa. He strengthened his position by marrying the sister of the Gupta ruler of Bengal and by giving his daughter in marriage to another king, then ruling the region which is now U.P. and Bihar. Prabhakaravardhana had two sons: the elder one succeeded his father, but was killed after reigning for only a year. His younger brother was HARSHAVARDHANA. He came to the throne in A.D. 606 and spent the first six years of his reign in war, reconquering almost the whole of north India and Malwa. His capital was at Kanauj.

We know a good deal about the India of Harsha's time, because another Chinese Buddhist pilgrim came to India then, by name YUAN CHWANG (sometimes spelt Hieun Tsang). For 14 years, from A.D. 630 to 644, he travelled all over the country. He has left a detailed account of what he saw. He says that the government of Harsha was just, but that those who disobeyed the laws were punished very cruelly. The army was large and well-trained but there was danger from robbers. The taxes were light. The people were generally honest: their food was simple and mainly vegetarian. Most of the people lived by farming and there were not many big cities. Many of the famous old cities, such as Pataliputra and Vaisali, were in ruins. But Nalanda University was bigger than ever; it had ten thousand students. Although mainly for Buddhists, scholars and teachers of other religions were welcomed and well treated there. Sanskrit was the language of all the scholars. Yuan Chwang particularly admired the Indian hermits and Brahmins who, he says, sought only to gain and to spread wisdom and did not care what kings said or did. It was through them that culture was spread. The country was prosperous and there were no great extremes of wealth and poverty.

The emperor, Harsha, was himself a scholar and a writer: he was always thinking of the good of his people and working for them. He built many hospitals and rest-houses. After a reign of 42 years Harsha died in A.D. 647. His empire soon fell to pieces.

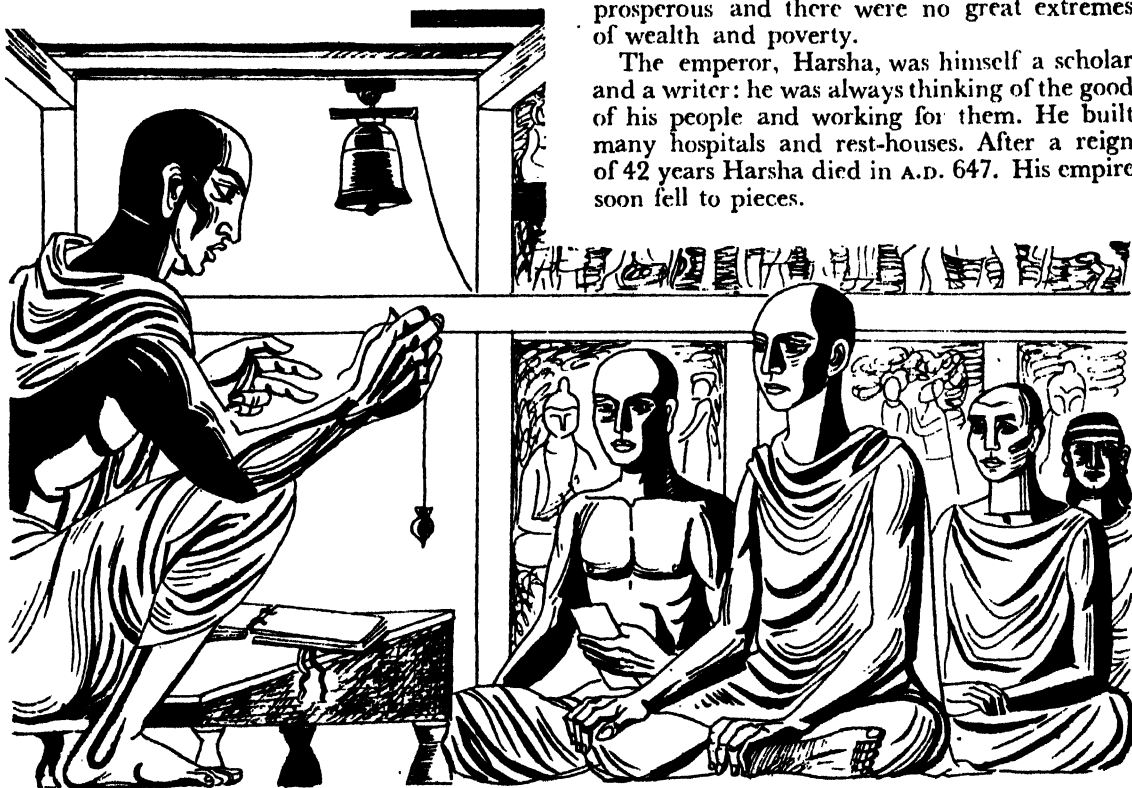


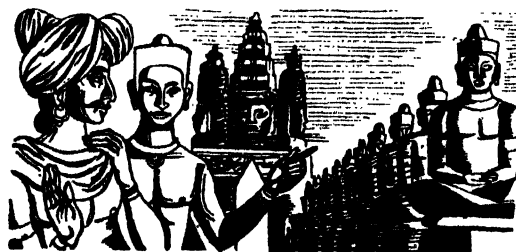
Fig. 38 A class in progress at Nalanda University

At the beginning of his reign Harsha had tried to extend his empire south of the Vindhyas, but had failed to do so; he was defeated by the armies of the strong king of the CHALUKYAS, Pulakesin II, who was then ruling the whole of the Deccan from the River Nerbada to the River Krishna. The great rivals of the Chalukyas in south India were the PALLAVA kings whose capital was at Kanchi (Conjeevaram, about 50 miles inland from Madras). Kanchi was the Nalanda of the south, as we are told by Yuan Chwang who visited it on his way back to China. The Pallavas were remarkable too for their building and sculpture, as we can see from Mahabalipuram (south of Madras), one of their important centres. In the far south the Cholas and Pandyas continued to rule their kingdoms without interruption, as they had been doing from before the time of Ashoka.

The Pallava kingdom of the south is particularly important in history because the Pallavas were keen sailors, and their ships constantly went to and fro across the Indian Ocean between south India and the Indian colonies in Malaya and Indonesia. We have mentioned the founding of those colonies earlier in this chapter, and during the five centuries which had passed since their beginnings in the first century A.D., they had grown vigorously. In the sixth century three had become important: KAMBUJA (modern Cambodia), CHAMPA (now called Siam or Thailand), and SRIVIJAYA, (which included Sumatra and the Malay peninsula). Kambuja, particularly, was closely connected with the Pallavas, for its ancient buildings are like those of the Pallavas; the kings of Kambuja had Pallava names, such as Yasovarman; the language was Sanskrit, written in the Pallava script; and the religion was Saivite. The great temple of Angkor Vat was built later on by the same people. In Champa, too, the architecture was like that of south India, and the language was Sanskrit.

The kingdom of Srivijaya began in the island of Sumatra, where its capital was at the place now called Palampong. Its kings belonged to the Sailendra family and they were great seafarers. From Sumatra they conquered the neighbouring islands and from there they extended their power gradually over the Malay peninsula. Their ships controlled the Straits of Malacca, traded westwards to south India, eastwards to the other Indian colonies and even to China. The Sailendras ruled this region for more than six hundred years, from the fifth century A.D. until the eleventh century, when the Cholas of south India became

their rivals and conquered the Malay peninsula. But the Sailendras still remained powerful among the islands, as we know from Chinese records. The Sailendra kings were Buddhists, and they kept in close touch with Buddhist India, particularly with Nalanda. There are records of visits of Indian scholars to Srivijaya. The overseas trade of the Sailendra empire was carried on by merchants who formed themselves into societies, or 'companies' as we should now call them. The best known of those companies were the Manigramam and the Nanadesis. Like the East India Companies of later times, they were granted special trading privileges by the kings, and they are described in inscriptions as 'travelling to distant places in the six continents by land and water, dealing in horses and elephants, precious stones, perfumes and drugs'. The Indians of those days were certainly no 'stay-at-home' people, as is often suggested in history books written by foreigners.



38

KEY-QUESTION

How did China develop in the Han, Tang and Sung periods?

In Sections 21 and 22 we learned something about the history of China during 'The Age of Confusion' during which Confucius and Lao-tze lived and taught. We also learned how, about 215 B.C., the first 'Universal Emperor', Shi Hwang-ti, brought all the small feudal states under his rule, and founded the CHIN empire from which China takes its name, and how he began the building of the Great Wall of China which kept the Huns from invading the fertile valley of the Hwang Ho.

The Chin family did not remain the rulers of China for long, and in 206 B.C. a member of the HAN family took their place. Under the Han emperors, who ruled China for more than four hundred years, the Chinese empire was extended right across Asia as far as the borders of Afghanistan, which was then part of the empire of Ashoka. The Huns were driven right away

from China, westwards, and caravan routes were guarded so that trade could be carried on between China and India, Persia and the western world. Chinese silk and iron goods were carried to the west to be sold in Roman markets. It was then that Buddhism spread into China from India. It is still the religion of millions of Chinese.

The Han empire came to an end in A.D. 220 (about 100 years before the time of the Gupta emperors of India), and the period of India's 'golden age' was a time of confusion and civil war in China. This was taken advantage of by the Huns and other nomadic tribes (the Tartars) who invaded northern China, where many of them settled. As in India and the west, they learned to be more civilized when they gave up their nomadic life and became settlers, and many of them became Buddhists.

Just at the time when Harsha became emperor in northern India, China was again united under another strong ruler. About A.D. 600 the TANG emperors came to the throne, and under them China became again the greatest and most highly civilized country in the world. Korea, Tibet, and Turkestan were brought into the Chinese empire then, and trade and travel again flourished. It was at this time that the Chinese Buddhist pilgrim, Yuan Chwang,

visited India. The Tang empire lasted for 300 years and in that period the Chinese produced some of their most beautiful pottery, painting and poetry.

When the Tang family fell from power there was a struggle for about fifty years between several families. In A.D. 960 the SUNG family came to power. At this time another tribe of fierce nomads, the Mongols, the ancestors of the Moguls who invaded India later, began to attack China from the north-west. The Sung emperors were not able to drive them out and they gradually began to occupy parts of north China. But, though the empire of China was not so large during the time of the Sung, this was the time when some of the greatest work was done in Chinese literature and art. It was also the time when for eighteen years China had an extraordinary man as Prime Minister. He was Wang An-shih; he set up a very thorough system of education and also tried to establish a socialistic form of government, in the form of what is now known as a 'welfare state', in which the government provides the citizens with free education, free medical care, and food and clothing at fixed prices. The Sung empire lasted about 300 years, until it was overthrown by the MONGOLS, about whom we shall learn in Chapter 12.



ASSIGNMENTS

- 1 How did the Gupta empire come into existence, and what does Indian civilization owe to it?
- 2 Write a brief account of Indian colonization in Indo-China and the East Indies.
- 3 What effects did the Hun invasions have upon India?
- 4 Give a brief description of the achievements of the Pallavas.
- 5 How did China develop in the Han, Tang, and Sung periods?

Islam: The Middle Ages

39

KEY-QUESTION

What were the chief reasons for the quick spread of Islam?

While the two huge but decaying empires of the middle part of the world, Constantinople and Persia, were steadily ruining themselves by destroying the once prosperous regions of Asia Minor that lay between them (see Section 35), new forces were arising to surround them on all sides, and ultimately to make an end of both of them.

As we have already seen, it was the westward and southward movement of the nomadic Huns that completed the break-up of the Western Roman Empire and the kingdoms of the successors of Alexander in Persia and north India. Now we shall see how another great movement of the nomads, from Arabia, struck a similar blow at the Eastern Roman Empire, at Persia and at India.

But there was one great difference between the two invasions of nomads. The Mongol and Indo-European nomads (Huns, Goths and Vandals) wanted only to plunder and destroy. As soon as they had done that, they began to settle down. As victors they occupied the lands of those they conquered; but they also adopted the religion, and to some extent the customs and culture, of their former victims. Thus, for example, the great Kanishka, who invaded India about the first century A.D., was as eager as Ashoka himself to spread Buddhism. Similarly in Europe, most of the Gothic invaders were gradually converted to the Christian religion and to many of the manners and customs of the Romans.

This was not so in the case of the nomad invaders from Arabia. The cause of the difference was Mohammed.

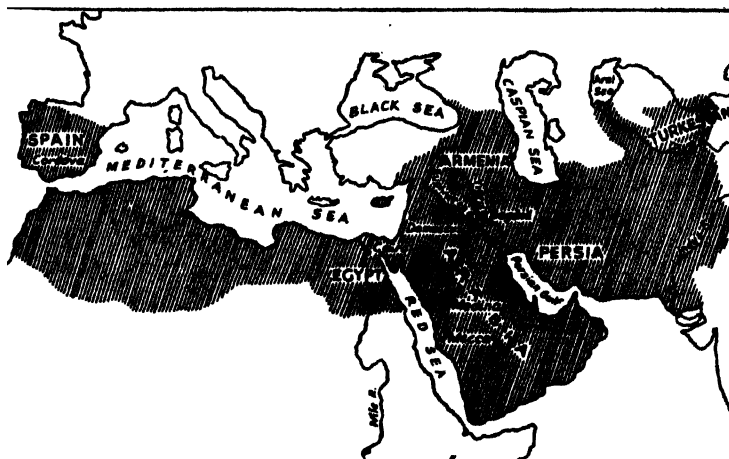
MOHAMMED was born in A.D. 570, twenty years before the Indian emperor Harsha. It was not until he was about forty years old that he gained fame. He seems to have spent his earlier

years in trade, for which he had to make journeys all over Arabia and into Syria, where he often met Jews and Christians. Discussions with them about religion made him think deeply on the subject of God. He began to see that one of the chief causes of the backwardness and disunity of his Arab fellow-countrymen was their division into many small sects. Each sect worshipped its own tribal god, though once a year all of them gathered at Mecca to worship in a sacred building, now called the *Kaaba*.

Inspired by his meditations and, as he believed, by an angel sent to him by God himself, Mohammed began to preach, at first privately to his wife and a few friends. The central idea of his teaching was that there is only one God, who is all-knowing, all-powerful and invisible. God's will is made known to mankind through prophets, such as Abraham, Moses and Christ, and Mohammed himself. Those, he said, who believed his message and who accepted and obeyed the will of God, would be rewarded by living everlastingly in paradise after their death; those who refused to accept his teaching would go to hell. Many instructions, concerning right conduct in daily life, were received by Mohammed through the same inspiration, and these oral instructions were remembered by his followers. After his death they collected them all together and wrote them down in a book which came to be known as the *Koran*. One of the most important of the rules is that which commands all Muslims to treat one another as brothers, and to act in a kind and brotherly way to all fellow-Muslims whatever their rank or wealth. No doubt it was this rule, and the fact that sincere Muslims really obeyed it, that caused millions of poor and oppressed people to welcome the teachings of Mohammed. Hopelessly crushed by the tyranny of kings or priests, or both, they accepted the new religion gladly as a means of escape from oppression.

Mohammed was at first very strongly opposed by his countrymen in Mecca. They saw clearly that, if his ideas became popular, they would lose their livelihood from the pilgrims to Mecca. But there was a rival city not far off, Medina; and Mohammed was invited to escape to that place when his life was in danger at Mecca. After his 'flight' (the *Hegira*) in the year A.D. 622 his rise to power began, and the Muslim Era is counted from that year. In the ten remaining years of his life he made his position secure. By the time he died all Arabia had been won over to *Islam*, as his new religion was called.

Fig. 39
The Muslim Empire
about A.D. 750



The work of uniting the people of Arabia, a huge country more than half desert with a scattered population of half-savage nomadic tribes, was a remarkable deed. What happened next is still more remarkable. For under Abu Bekr and Omar I, the first and second *Khalifas* or successors of the Prophet, the Muslim forces utterly defeated the Byzantine and the Persian emperors. *Within twenty-five years* of the death of Mohammed, the third Khalipha was ruling over an empire which included Egypt, Syria, Mesopotamia, Armenia and Persia, in addition to the whole of Arabia. Within another hundred years this empire had extended all along the coast of north Africa, into Spain, across the River Oxus into Turkestan and across the Indus into Sind and the Punjab!

What was the secret of the amazing swiftness of the success of Islam? It was mainly due, as we have said above, to the fact that Islam came as a relief to the people who had been crushed by conqueror after conqueror, and cruelly taxed to pay for royal wars, royal wastefulness and priestly ceremonial. '*Know that every Muslim is the brother of every other Muslim. All of you are on the same equality*', said the Holy Koran. And, so long as Muslims obeyed this command, it meant much to those who accepted Islam. No other world-religion at the time offered such advantages. Christianity, originally based on the same ideas of the fatherhood of God and the brotherhood of mankind, had become almost as thickly covered by priestcraft and ceremonial as the older religion of Buddhism; while Hinduism and the religion of the Jews were for the chosen people and for those alone.

40

KEY-QUESTION

What caused a check to the spread of Islam in Europe, and where and how did Muslim culture develop?

As long as Islam's leaders kept the hardy, simple and daring spirit of the desert nomads, so long Islam was invincible. But it was not for long. The Khalifas soon learned the vices of the kings they conquered; there were quarrels about the succession and disputes about doctrine. For centuries the decaying Byzantine empire managed to stop the entry of Islam into Europe from Asia Minor. Its first entry into Europe in fact was by way of Spain, which in A.D. 711 became a Muslim kingdom. Any further advance was checked, however, by the defeat of the Muslims at the *Battle of Poitiers* in France, by Charles Martel, King of the Franks, in A.D. 732, exactly a century after Mohammed's death.

But though Islam was stopped from spreading further in Europe, the Arab conquest of Egypt (and especially of Alexandria, the centre of Greek learning) brought them into touch with all that remained of scientific studies in the Greek language—philosophy, chemistry, astronomy, geography and above all, medicine and mathematics. They had already learned much of these subjects through contact with India. From the Chinese they learned how to manufacture paper, an item of great importance in the spread of knowledge. From what were at first religious schools attached to mosques, the great Muslim universities at Bagdad, Cairo and Cordova (in Spain) developed. It was

here that 'Muslim scholars made remarkable contributions to mathematics (*al-gebra* is an Arabic word, and was practically the creation of Arab mathematicians), to chemistry and above all to medicine and surgery, in which they made use of anaesthetics and performed some of the most difficult operations known.

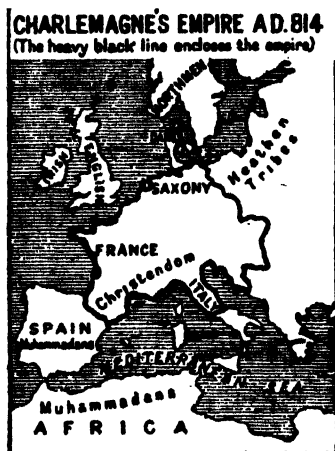


Fig. 40

Map of Charlemagne's Empire

In A.D. 732, Charles Martel, King of the Franks, defeated the invading Muslims at the Battle of Poitiers in France. His people, the Franks, had themselves been among the earlier nomadic invaders of the Roman empire. They had settled in the Rhineland and northern France (which takes its modern name from them). They had become Romanized and Christianized. Their language was the Frankish or French form of Latin, the language of the Romans. Taking advantage of the confusion which followed the breakdown of Roman rule, they had gradually extended their power. At the time when the Muslims invaded Europe from Spain, they were rulers of most of the north-west of that continent, from the Pyrenees almost up to the River Elbe in what is now Germany. If they had not resisted the Muslims so fiercely, Europe would probably have been conquered by Islam, as north India was a little later. The Battle of Poitiers is for this reason another of the turning-points in history.

Charles the Great (CHARLEMAGNE, in French) was the grandson of Charles Martel.

He extended the Frankish dominions till they included almost the whole of what is now Germany, Austria and northern Italy. The conquest of northern Italy, the cradle of the empire of Rome itself, perhaps gave to Charlemagne the idea of reviving the Roman empire and making himself the Christian successor of Augustus Caesar. It may have been due also to the fact that the Pope at Rome was anxious to free the Roman Church from dependence on the emperor who still ruled in Constantinople. At any rate, in the year A.D. 800 Charlemagne was crowned in Rome by the Pope, as the first emperor of *The Holy Roman Empire* (the word 'holy' being used to distinguish this Christian empire from the earlier Roman empire).

But Charlemagne's empire did not long outlast him. At his death, his dominions were divided: the western part was inhabited by French-speaking Franks and the northern and eastern parts by the less Romanized Franks who kept to their original Germanic tongue. This marks the beginnings in Europe of what we call 'nationalism'; that is, the political division of people according to ideas and language.

The period of Charlemagne's rule in Europe was at almost exactly the same time as that of the great Muslim ruler, HARUN-AL-RASHID, Khalifa of Bagdad (then the Islamic capital). The Khalifa and the Emperor even exchanged letters and presents. Harun-al-Rashid is of course most famous as being the Khalifa of *The Arabian Nights' Entertainments*, that wonderful collection of stories. Under him the empire of Islam appeared outwardly secure, prosperous, happy. But its real life was ended, like that of the empire of Rome. At his death in A.D. 809 it fell into confusion and civil war. The Seljuk Turks, a tribe from Turkestan, conquered their Arab conquerors. This nomad invasion gave the Muslim empire new life, and later enabled it even to invade eastern Europe.



KEY-QUESTION

Why was there an 'Age of Confusion' all over the world from A. D. 900? What happened during those times?

It is interesting to note the similarity in the history of every part of the civilized world about this time. The invasions of the Huns and of the other nomadic tribes which they pushed before them were, as we have seen in Section 33, almost world-wide; the results of their invasions were also everywhere the same. One by one the great empires—the Roman, the Persian, the Gupta empire in India, the Han empire in China—had fallen into confusion. For a time those countries, formerly ruled by four or five powerful centralized governments, were divided up into small kingdoms. Each of these had its local tyrant whose time was mainly spent in trying to get more land and wealth by making war upon his neighbours and looting their possessions. The result was worse confusion and greater poverty and misery. But between A.D. 600 and 800 a change began. By that time the invading nomads had had time to feel the influence of the civilizations of the people they conquered. The rule of the Franks in Europe, of the Khalifas of Islam in the Middle East, of Harsha and the Gurjara kings in north India, and of the Tang dynasty in China are all signs of the restoration of order and better government. And just as the new Arab civilization added to human knowledge and progress by discoveries in chemistry, mathematics, medicine, metal-working, dyeing and weaving, and horticulture, so the Tang civilization in China is famous for its arts of pottery, painting and lacquer-work, the discovery of gunpowder and hydraulic power, the use of coal and gas for heating, the invention of paper and of printing from wooden blocks, and the use of tea. We shall see in later chapters how most of these discoveries reached Europe centuries later. But it is interesting to note that even at this time there was contact between China and the other civilized peoples. Mohammed sent to the court of the greatest of the Tang emperors, Tai-tsung, a messenger bearing the same message that he had sent to Heraclius, the Byzantine emperor and to the Persian king (see end of Section 35). Unlike the Byzantine and the Persian, the Chinese emperor received the messenger with courtesy, heard his message with interest, and even assisted in the building of a mosque for the use of the Arab traders in Canton—a mosque which still exists, one of the oldest in the world. Similarly he received a delegation of

Christian missionaries, and gave them permission to preach their faith in China and to build a church. To this day at Sian-fu, the old capital on the River Hwang Ho, there stands the carved stone on which these facts are recorded. Moreover, it was from this same capital, in the reign of this same tolerant and cultured emperor, that the famous Buddhist pilgrim, Yuan Chwang (Hiuen Tsang), started on his long journey through Central Asia and Afghanistan to India. He spent fourteen years, from A.D. 630 to 644, travelling from Nepal to Ceylon, studying at Nalanda and Ajanta and collecting Buddhist writings in Sanskrit, which he afterwards translated into Chinese.

One of the things noticed by Yuan Chwang during his travels in the seventh century was the large number of deserted cities and ruined temples, relics of the invasions of the Huns under Mihiragula and others. The invasions of the Mongol nomads now produced, between the tenth and thirteenth centuries, another 'Age of Confusion' very similar to that which followed the attacks of the Indo-European nomads on the Roman empire in the fifth century. The empires of the strong autocrats, Charlemagne in Europe, Harun-al-Rashid in the Middle East, Harsha in India, and Tai-tsung in China, did not last. As soon as the strong hand was removed, lawlessness began to spread, and in such a state of affairs men usually seek protection in some sort of 'feudal' system. That was the kind of government which existed throughout a large part of the world during the troubled years from about A.D. 900 onwards for several centuries. It may well be called *The Feudal Age*.

Some idea of what is meant by a 'feudal' system of government has been given in Section 18. Let us make sure that we understand it. Under a feudal system the common people, peasants and small artisans, fearing the danger of violence and tyranny on all sides, gave military service, and a part of whatever they earned in food or goods, to a stronger man who thus became their protector and lord. The lord, to defend himself and his lands and subjects, fortified his castle and trained men to fight under him. And for further protection he in his turn would give similar service and similar tribute to a greater lord—his overlord, chief or king. This is how, all the world over, there sprang into existence those forts and castles whose ruins we can see almost anywhere even to this day; anywhere, that is, except in the newly settled countries such as America and Australia, which have never had to go through this stage of human society. This is known as

the feudal stage. It is characteristic of troubled times when centralized government was weak.

In Europe this period was marked by the invasions of the savage Northmen, or Vikings, pirates from Scandinavia, whose chief delight was to sack and burn all towns and churches within their reach. After breaking up the empire of Charlemagne, some of them settled in the part of France now called after them by the name of Normandy (North-man-land). They also settled all along the eastern coast of England, after doing an immense amount of damage.

Northmen from Russia sailed right round the west coast of Europe into the Mediterranean, and several times between A.D. 900 and 1000 they even attacked Constantinople from the sea. Other bands of these daring sailors colonized Iceland and Greenland and even reached the Labrador coast of America, though they did not remain there.

A little later, soon after the death of Harun-al-Rashid, the Turks began to invade the Arab empire. At the same time China was undergoing fresh invasions of the Huns and was divided into a number of warring states, on feudal lines. India was in a similar condition. The Muslims had conquered Sind and were gradually advancing into the Punjab, while the Rajput princes were unwilling to unite under a common rule.

It is no wonder that, in times of such violence and confusion, men who desired peaceful conditions in which they might be able to think and learn, retired to the cells of monasteries and the caves of hermitages, or fled to the jungles and the mountains. Such places of refuge were Ajanta, Ellora and Elephanta, and thousands of monasteries in Europe, the Middle East, and China. It was in such places that wisdom and beauty survived and from them it came out again, when order began to be restored. The life of St Francis of Assisi is a good example of the difficulties of those times and how some people overcame them.



42

KEY-QUESTION

What was remarkable about the life of Francis of Assisi?

Francis¹ was the son of a rich merchant of Assisi, a town of Italy. He was born in the year A.D. 1182. In his youth he was the gay and fashionable leader of a band of daring companions with whom he enjoyed a life of idle amusement, or, at times, of dangerous excitement. When he was nineteen years of age he took a leading part in a fight between the townsmen of his city and those of a neighbouring town. The men of his side were defeated; he was captured and kept in prison for a year. Soon after his release he became seriously ill and during his illness he began to think about the kind of life he had been living. On his recovery he took to the same life again, but again he fell ill and this time, after his recovery, he was a changed man. He had been thinking deeply about the kind of life a man ought to live: the conclusion he reached was that the life Jesus Christ had lived was the most perfect life he could imagine. He determined to try to imitate that life.

To carry out his resolution the first thing he did was to follow exactly the advice that Christ had given to a rich young man who, as the Gospels tell, had come to ask him how he ought to live. '*Sell whatsoever thou hast and give to the poor*', was Christ's reply. So, giving up completely his life of luxury, Francis sold all his fine clothes and began to live like a beggar. He spent his whole time in helping the poor and the sick, especially those suffering from the terrible disease, leprosy, whom everyone else avoided. This made his rich relatives and his former companions very angry, for they thought that he was disgracing them, as well as himself, by living in such a way. But when he also began to sell the family property and use the money for charity, his father lost all patience with him and took permission from the bishop (the local head of the Church) to disinherit him. This did not trouble Francis, who in the presence of the bishop took off the clothes he was wearing and gave them back to his father, saying that he was quite willing to live without any possessions at all. This was when he was twenty-four years of age.

Soon after this, Francis, when praying in a little ruined church (which afterwards became famous as the centre of his work), had a vision.

¹ Pronounced 'frahn-siss'.



Fig. 41 St Francis treating the sick

He was told that he must gather a group of followers round him, who would live the same kind of life as he was trying to live. So he went out and began to preach about the life of Christ and to ask others to join him in trying to imitate that life. Gradually he gained followers and in a few years there were eleven, including some of those who had been his friends during his days of luxury. Then Francis and his eleven companions made a pilgrimage to Rome, where they obtained the permission of the Pope to form themselves into an 'Order', or society of friars.¹ This was the beginning of the famous Order of the Franciscans, which exists to this day. The chief rule of the Society is that no member should have any personal property, but all should serve the poor and sick people of the neighbourhood, as Christ did. They live in the simplest possible manner, and spend their time chiefly in prayer and preaching.

There is a good deal of similarity between the life of the Franciscan friars and that of the monks² (Bhikkhus or Bhikshus) of Buddha. And very similar difficulties arose. For when the numbers of monks increased, arrangements had to be made for them to live together in monasteries; then there was need of property. Religious people wanted to help the Order by giving lands and buildings for its use. And when people can live without working for their living they become fond of comfort. As we

¹ Friars: brothers.

² Pronounced 'mung-ks': men who have given up family life to live a religious life in a monastery.

shall see later, it was the wealth of the monasteries which in the end brought about their ruin.

Francis himself knew the danger of this, and therefore he insisted upon complete poverty. Even in his lifetime there were some of his followers who did not agree about this, and during the six years before Francis's death he left the management of the Order to others and retired to live the kind of life he felt to be right for him. Since then there have always been at least two parties: those who believe that the monks should live in complete poverty and spend all their time in charitable work and prayer; and those who believe that the monasteries should own property and be centres of study and education.

Whatever may be our views on this, there can be no doubt that the life of St Francis himself was a wonderful example of saintliness and has had a great effect on many people. He followed the example of his Master, Christ, as completely as possible; he accepted all difficulties joyfully, even the work of taking care of lepers; he was friendly to all creatures, including even the birds and beasts, whom he called his 'little friends', and the elements, whom he called 'brother Sun', 'sister Water', 'brother Fire', etc. To carry out completely the teachings of a Buddha or a Christ is no easy thing. History shows clearly that those who have attempted it with complete devotion and self-forgetfulness have left on human history footprints deeper and more lasting than the conquerors of great empires. Such a one was Ashoka, the Buddhist; and such was Francis, the Christian.



Fig. 42 Crusaders

43

KEY-QUESTION

What caused the Crusades? What effects did they have?

Before we leave the story of St Francis, we must mention another event in his life, which is important in history. In 1212, and again in 1219, he set out on a mission to the Muslims. On the second occasion he was taken prisoner when the Christian army of Crusaders¹ was defeated in Egypt. He was taken before the Sultan of Egypt to whom he preached, and who set him free.

The importance of this event is to show how contact was at this time taking place between Christian Europe and the Muslim empire of the Middle East. We have seen how the Arabs conquered the old Persian empire and most of the Eastern Roman Empire, and how on the ruins of those empires they established their Khaliphate and extended it from Spain and Africa to Sind and Turkestan. Adding to the knowledge already gained in Greece and Alexandria, Persia and India, they made their universities great centres of Arab learning where

¹ The Crusaders were members of the armies of Christians who tried to recapture Palestine (the land where Christ was born) from the Muslims who had taken it.

scholars, Muslim and non-Muslim alike, came from all parts of the known world. After the death of Harun-al-Rashid, this empire was invaded by another band of Central Asian nomads, the Seljuk Turks, who had been converted to Islam.

There was a difference between the Arabs and the Turks, a difference of great importance to Christian Europe. The Arabs, as we have seen, were tolerant of Christianity: Harun-al-Rashid and Charlemagne wrote friendly letters to each other; Arab and Christian scholars mixed in the universities; Christian pilgrims were not prevented from visiting Jerusalem even though it was under Muslim rule; trade between Europe and the Far East, in silk and jewels and spices, went on freely. The Turks changed this. They were definitely hostile both to pilgrims and traders. They closed the trade routes; they stopped the pilgrimages; and they attacked the remainder of the Eastern Roman Empire violently. They attacked the capital itself, Byzantium (Constantinople).

In the year A.D. 1094 the Byzantine emperor of the time appealed for help from all other Christians against the Turks. He sought help from Rome.

Rome at that time was the city of the Pope, the head of the western Christian Church, the

capital of 'The Holy Roman Empire' set up by Charlemagne. In 1095, therefore, the Pope made an appeal to the Christian kings and lords of Europe to gather their armed forces for a 'Crusade' against the Turkish Muslims. The object of the Crusade (which means an expedition on behalf of the Cross, i.e. the Christian religion) was the re-conquest of the Holy Land of the Christians—Palestine, where Christ had lived and taught.

From what we have learned about the feudal system it is easy to understand that it was impossible to gather a really united force on the Christian side. Each commander aimed at getting advantage or honour for himself. Jerusalem was actually conquered in A.D. 1099, but it was recaptured by the great Muslim Sultan, Saladin, in 1187. Though there were eight Crusades in the two centuries between 1095 and 1270, Jerusalem was not again taken by the Christian armies.

But, though the Crusades failed, they had a great effect on western civilization. First, they checked the Turkish advance and made it possible for the slowly dying Eastern Roman Empire to last for nearly four hundred years more. Secondly, they re-opened the trade between east and west which the Turks had

stopped. This led not only to an increase in wealth, but to an increase in culture. Feudal warriors, returning to their homes after years spent in foreign travel, took home with them new ideas. The armies of Crusaders came from all parts of Europe. By meeting people from different countries, whose manners and customs were different, the soldiers and knights of the Crusades learnt many new things. They even learnt from their Muslim enemies, especially when some were captured and spent a long time far away from their homes. Thirdly, it cost a great deal of money to take so many soldiers right across Europe. The cost was borne by the various feudal lords who commanded the soldiers they brought, and when the wars came to an end at last, those lords often found themselves with hardly any money left. They could no longer afford to keep large numbers of soldiers. They began to lose their power. They could no longer behave like little kings. People began to feel that they belonged to a country, a nation of people speaking the same language or ruled by the same king. This was the beginning of the feeling of 'nationalism'. The feudal system was coming to an end. Nationalism was being born, to take its place.



ASSIGNMENTS

What did the Prophet Mohammed teach? Why and how did Islam spread so rapidly?

What empires arose in the eighth century A.D. in Europe, the Middle East and the Far East, and what happened when they collapsed?

What is meant by 'The Feudal Age'? Why did feudalism develop in many parts of the world in the tenth century?

How was civilization preserved during periods of confusion? Give some examples from Indian and European history.

What were the Crusades, and what did they achieve?

India and China

A.D. 700 to 1700

44

KEY-QUESTION

Why and how did western and northern India come under Muslim rule?

We have learned in Section 39 about the remarkable spread of Islam from its birthplace in Arabia in A.D. 622. In less than 100 years Muslims were ruling the whole of the known world from Spain to the borders of China. They had not been able to conquer Europe, except Spain; they had not yet entered China; and they had been checked in their invasion of India.

In A.D. 712 Mohammed Bin Kassim conquered Sind and extended his rule into the Punjab as far as Multan. In 725 his successor entered Gujarat. But in 738 the Muslims were defeated at Navasari by the Chalukya king Pulakesin, descendant of the Pulakesin who defeated Harsha (Section 37). For more than 250 years the Muslim invaders were kept out of India, except in the region of the Indus.

This is a fact to be remembered. It is remarkable, because at that very time Islam was at the height of its power in all other parts of the world.

In fact, for 500 years from the time of the invasion of Toramana, in A.D. 510, India had been free from dangerous attacks from outside. The region of Sind occupied by the Muslims was largely cut off from the rest of India by desert. After the break-up of the Gupta empire there had been no invasion of the Punjab, still less of the Gangetic plain, by any warlike people such as the Kushanas, the Sakas, and the Hunas.

The people of India had grown accustomed to peace. They had also grown proud of their isolation. Al-beruni, a Muslim scholar who was in India then, wrote: 'The Hindus believe that there is no country but theirs, no religion like theirs, no science like theirs.... If they had

travelled and mixed with other nations they would soon change their mind, for their ancestors were not so narrow-minded as the present generation.'¹ How different is this picture of India from the description of India in the times of the travels of Fa Hien and Yuan Chwang, when foreigners, far from being looked down upon, were welcomed, and Indians, far from keeping apart from the rest of the world and being proud of it, went to distant lands to trade and colonize. To some extent this isolation may have been due to the fact that during those five hundred years India's contacts, eastern and western, had grown less, owing to the break-up of the Roman empire and the closing of the eastern seas by the naval power of the Sailendra kings of Srivijaya.

Whatever the cause, the rulers and people of India in the tenth century felt themselves so secure that they were heedless of the danger that was coming nearer. That danger was coming, not from the small part of western India occupied by Muslims, but from the north-west, which has always been the doorway for invaders of India's fertile northern plains.

That danger became very real when in 977 Sabaktijin came to the throne of Ghazni, a small state in Afghanistan. Next to Ghazni on the eastern side was a kingdom ruled by a Hindu prince, Jayapal, of the Sahi family: this state extended right into the Punjab up to the River Chenab. Sabaktijin decided to enlarge his state and, in order to do so, he invaded the state of Jayapal. Jayapal called upon his Hindu neighbours, the rulers of Ajmer and Kanauj, to come to his assistance. They did so, but in a fiercely fought battle the Hindus were defeated, and Jayapal was compelled to give up to the victors the whole of his state as far as Peshawar. Sabaktijin then further extended his state by conquering Khorasan, the eastern part of Persia. He died soon after this.

But his son, MAHMUD OF GHAZNI, was a man of even greater energy and ability. He was a good and just king to his own subjects, a man of culture and Islamic learning, and a great leader. He was also a Muslim of the same kind as the earlier Arab Muslims—eager to destroy unbelievers and to plunder their cities and temples. From A.D. 1000 to 1026 he led no less than seventeen expeditions into India for destruction and plunder. He did not conquer in order to occupy the country, but to destroy and rob.

¹ Quoted by K. M. Panikkar in his *Survey of Indian History*.

Jayapal was utterly defeated in A.D. 1001, and killed himself soon afterwards. His son Anandapala almost defeated Mahmud in 1008, but in the moment of victory his elephant took fright and, thinking their king was running away, his soldiers gave up the battle. After that, almost every year, Mahmud went out raiding. In 1018 he marched against Kanauj, looting the temples of Mathura on the way. In 1026 he sacked the great temple of Somnath.



Fig. 43 Mahmud of Ghazni looting temples

Like many other conquerors, Mahmud failed to leave a strong successor to hold what he had won. He died in 1030, and in 1040 his son, Masud, was totally defeated by the Seljuk Turks—the people who seized the empire of Harun-al-Rashid and later on attacked the Eastern Roman Empire in 1094. The Ghazni kingdom broke up; it finally came to an end when Muhammad Ghori, a neighbouring prince, came to the throne of Ghazni in 1173.

Muhammad Ghori's aim was different from Mahmud Ghazni's: he wanted to rule north India, not merely to plunder it. In 1191 he advanced towards Delhi, then ruled by Raja Prithvi Raj Chauhan. At Tarain Muhammad was badly defeated and severely wounded. He recovered and, bent on avenging his defeat, invaded Hindustan again in 1192. Again at Tarain he was faced by Raja Prithvi Raj with the Rajput armies. But this time Prithvi Raj was weaker, for Raja Jayachandra of Kanauj had refused to help, having a personal grudge against Prithvi Raj. Muhammad was victorious; the brave Prithvi Raj was captured and killed. This left the way open into Hindustan and

Muhammad advanced and took Prithvi Raj's capital, Ajmer. Then he went back to Ghazni, leaving his general, KUTUB-UD-DIN AIBAK, as governor of the region he had conquered.

Kutub-ud-din was eager to make more conquests. He set up his capital at Delhi and in 1194 advanced upon Kanauj, which he took. This gave him control over the whole of the Gangetic plain as far as Banaras. His general Bhaktiar Khilji then invaded Bihar, destroyed the great University of Nalanda with its wonderful library (1197) and went on to conquer Bengal. In 1202 Kutub-ud-din defeated the Raja of Bundelkund. In five years he had made Muhammad Ghori ruler of an empire which extended from the Bay of Bengal up to the middle of Persia.

Muhammad Ghori died in 1206, and Kutub-ud-din was made Sultan of India by the Turkish nobles at Ghazni. Although there was still much resistance in the north, and the Deccan and south India were still unconquered, the Muslim empire had been firmly established in India, as it was over the entire Middle East.

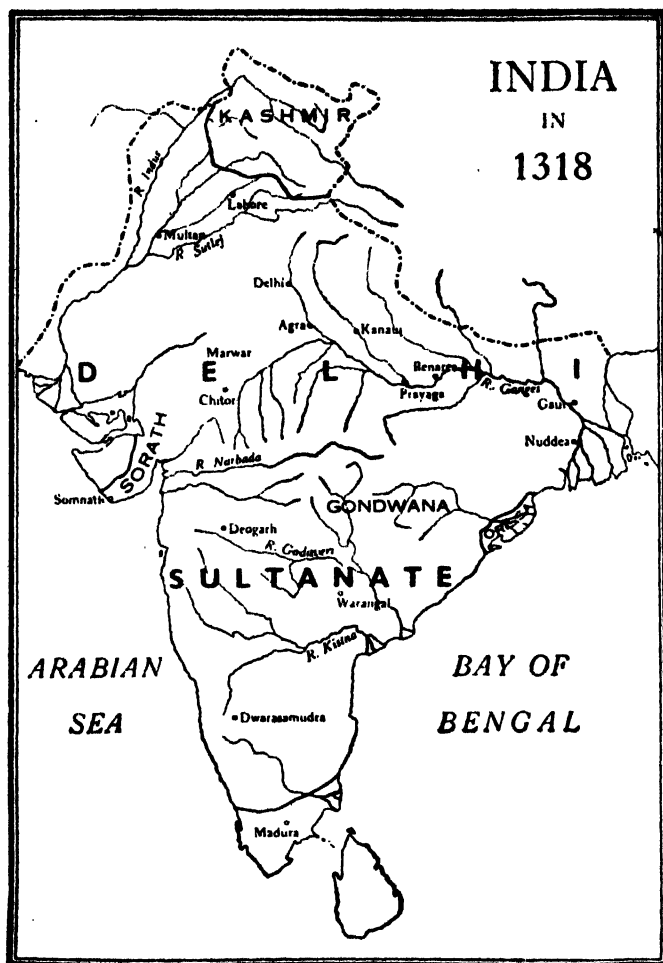


Fig. 44
Empire of Alla-ud-din in 1318,
showing Malik Kafur's raid in
south India

This figure shows the expansion of Muslim power to the south under the Khiljis. Alla-ud-din established his overlordship over Deogarh (Devagiri) in 1294. Between 1302 and 1311, Malik Kafur reduced Warangal, Dora-samudra, and the Chola and Pandya kingdoms to the position of tributary states.

Kashmir, Cutch, Junagadh, part of Orissa and a small strip in the south alone remained independent.

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KEY-QUESTION

How was Muslim rule extended into south India?

Kutub-ud-din reigned for only four years as Sultan at Delhi, but his work had been done before he came to the throne. He was succeeded by Iltutmish, the builder of the Kutub Minar, who extended the Muslim empire as far as Ujjain. His successor, Balban, was unable to prevent the Hindus of Bundelkund and Central India from regaining their independence, and it was not until ALLA-UD-DIN KHILJI became Sultan that the Muslim empire was extended again. Alla-ud-din conquered Gujarat and his general Malik Kafur actually led a raiding expedition right down into south India, as far

as Rameshwaram. His attack came as a surprise to the kings of the south and one after another they were defeated--the Yadavas (with their capital at Devagiri, now Daulatabad), the Kakatiyas (with Warangal as their capital), the Hoysalas of the Karnataka (capital Dora-samudra). Finally, the Pandyas were defeated in 1311, and their capital, Madura, was looted.

This destructive raid had a good effect on the Hindus of south India, for it made them unite. Two leaders, belonging either to the broken Yadava or Kakatiya royal families, organized a new state in 1336. This grew into the great Hindu empire of VIJAYANAGAR, which flourished for nearly three hundred years.

In the meantime, in the north, the Rajputs were bravely resisting under their leader RANA HAMIR. He was defeated by Sultan Alla-ud-

din but was never forced to surrender.

Under Alla-ud-din the Muslim empire seemed to include almost the whole of India, except the extreme south-west which we now call Kerala. But the Sultan did not rule or organize his vast empire as it had been organized in the time of Ashoka, the Guptas or Harsha. He did not rule for the good of his people: they lived only to provide him with wealth and slaves. The taxes were very heavy and were collected with great cruelty. Prices were fixed and anyone who sold goods at any other price was punished with torture. The nobles were not allowed to marry off their children without the Sultan's permission.

When Alla-ud-din died in 1316, a struggle for the throne began. After four years of confusion, the Turkish nobles elected as Sultan a man of humble birth, Ghias-ud-din Tughlaq. In 1326 this man's son, MUHAMMAD TUGHLAQ, succeeded him. He was an extraordinary person. He was a good scholar, with a wonderful memory; he was a Muslim, but he did not persecute the Hindus; he was a clever soldier and he was just, kind and hospitable. He was full of good ideas for the improvement of the country. But he was so impatient to get his ideas carried out that he could not wait to find out how best to do so, or what would be the effect.

It was this Sultan who decided to move his capital from Delhi to Devagiri, which he renamed Daulatabad. For this purpose he built a road all the way from Delhi to the new capital, and arranged for the free feeding and accommodation of the whole population of Delhi whom he commanded to march there. He is said to have kept spies in Delhi to make sure that not a single person remained there. But, finding that the people were unwilling to settle in his new capital, he ordered them all to go back again. Thousands are said to have died on the way.

It is not surprising that the Sultan soon found himself short of money. To provide more, he is said to have issued coins made of brass or copper, and ordered the people to accept them instead of gold and silver.

Muhammad really wanted to help his people, but he was unwise in his ways of trying to do so. His reign lasted for 25 years and ended in ruin and rebellion.

Although there was so much suffering at this time owing to Muhammad's unwise actions, his reign gave the Hindus an opportunity to re-organize. The Rajputs regained many of their forts in Mewar; in the south the empire of Vijayanagar was founded; Bengal made itself

independent; and in Maharashtra a new kingdom arose, the Bahmani kingdom of Bahman Shah.

During the next Sultan's reign there were more rebellions and more parts of the empire became independent. A new kingdom was set up in the Ganges valley, with its capital at Jaunpur. Gujarat also regained its independence, and then Malwa. All these were under Muslim kings but, as they were not under the control of Delhi, they were not so harsh to their Hindu subjects. All three of these kingdoms have produced famous buildings in their capitals; in which we can see a mixture of Hindu and Muslim architecture—the great mosque at Jaunpur, the palaces of Mandu in Malwa, and the fine buildings of Ahmedabad.

Firuz Tughlaq did his best to repair the damage done by his foster-father, Muhammad. He is worth remembering as the Sultan who began the great irrigation works of the Punjab, by building canals from the Rivers Ghaggar and Yamuna.

Ten years after the death of Firuz, the Afghan Sultanate of Delhi came to an end in confusion, when TIMUR the Mongol invaded India. He had already conquered a vast empire in western Asia which had its capital at Samarkhand. He came to India only to plunder and destroy. He crossed the Indus in 1398 and, plundering all the way, reached Delhi, which he destroyed utterly, leaving piles of dead bodies in the streets. In 1399 he left India, leaving nothing but ruin behind him in the Punjab.

From the break-up of the Tughlaq Sultanate soon after Timur's invasion in 1399 until the Mogul invasion of Babur in 1526, there were no large empires in India. It was a period of recovery from the disasters of invasion, cruelty, greed and foolishness. Old kingdoms were revived in Rajputana and the south; new kingdoms were created in the Gangetic plain, Gujarat and Malwa.

The most remarkable of these was the kingdom of VIJAYANAGAR, founded in 1336 just after Malik Kafur's great raid which destroyed the Yadavas, the Kakatiyas and the Hoysalas. The two founders of the empire, Hari Hara and Bukka, were brothers. Hari Hara reigned first, and after his death in 1353 his brother Bukka succeeded him, and completed the building of this wonderful city. From that time the empire of Vijayanagar grew in size and power, until it included almost the whole of south India, from the River Tungabhadra to Cape Comorin. One of its most famous kings was Deva Raya II (1426-46). Vijayanagar was visited about that time by two foreigners, Conti,

an Italian, and Abdul Razzaq, a Persian, both of whom have left descriptions of its splendour and prosperity. Conti says that 'the circumference of the city is sixty miles...and the king of the city is more powerful than all the kings of India' (which was in fact quite true at that time).

The empire of Vijayanagar reached its highest point in culture and its greatest extent under KRISHNADEVA RAYA, who reigned from 1509 to 1529. Krishnadeva was a scholar; he encouraged the arts; he built and endowed some of the finest temples in his kingdom; he was friendly to foreigners. After his death the rulers of the Muslim states of the Deccan combined to attack the Vijayanagar empire, and in 1565, at the Battle of Talikota, near Bijapur, the Vijayanagar army was heavily defeated, the king captured and killed, and the city looted and burned. This was not the end of the empire, which continued for at least fifty years more. But as a result of the weakening of the central government at the capital, the governors of the various parts of the empire made themselves independent. One of those parts became the state of Mysore.



Fig. 45 Jenghiz Khan

46

KEY-QUESTION

How was the Mongol empire established? How was knowledge of it brought to Europe?

We come now to the story of the last and greatest of the attacks by the nomads upon the settlers, the invasions of the Mongols, or the Moguls as they are called in India.

We have seen how all over the world from about A.D. 750, and a century earlier in India and China, there was order while strong rulers such as Charlemagne, Harun-al-Rashid, Harsha and Tai-tsung lived. Then, as soon as they died, there was confusion and violence, each feudal chieftain trying to get the upper hand. For three centuries this state of things lasted. Then, about A.D. 1200, arose a man who came nearer to conquering the whole world than anyone has done before or since. This was the Mongol, JENGHIZ KHAN.

The Mongols first appeared in what is now part of Siberia, west of Lake Baikal. Under Jenghiz Khan they crossed the Altai Mountains, made allies of the Tartar tribes of the basin of the River Tarim, and then invaded China. They took Peking in 1214, and then turned south-westward, to find more lands to conquer. Turkestan was soon in their hands, and after it they invaded Afghanistan, Persia and then southern Russia. When Jenghiz Khan died in 1227, he ruled an empire which stretched from the Pacific Ocean to the River Dnieper. But like his great descendant Akbar, Jenghiz Khan, was not a mere conqueror; he was an administrator with remarkable skill in choosing the right men to work for him. His chief adviser, like Akbar's in later days, was a noble from among the people whom he conquered, a Chinese named Yelü Chutsai. After Jenghiz's death this statesman helped his son and successor, Ogdai Khan, not only to enlarge the empire still further, but also to administer it with tolerance and wisdom. Under Ogdai the conquest of China was completed, while, at the other extreme of the empire, nearly all Russia was brought under Mongol rule and Poland was invaded. In 1242 Ogdai died. The custom of the Mongols was to elect their king, and at Ogdai's death there was a dispute, which probably saved Europe from Mongol conquest. Even during the trouble about the succession, Mongol generals captured Bagdad and brought the entire Middle East under their rule. Mangu Khan reigned from 1251 to 1259 and then, in 1260, the last and most famous of the Great Khans came to the throne—KUBLAI KHAN.

Kublai Khan had already been governor of the Chinese part of the empire for ten years when he came to the throne, and he was deeply influenced by Chinese culture. Till then the capital of the empire had been at the barbarian centre, Karakoram, just south of where Urga now stands, between Lake Baikal and the Gobi Desert. Kublai moved it to Peking, the centre of Chinese civilization. From there he ruled in great splendour, till 1294.

During the reign of Kublai Khan there happened one of those interesting events which prove that there was contact between the far west and the far east even in the Middle Ages. At this time the Mongols had not been converted to Islam, and all four of the Great Khans—Jenghiz, Ogdoi, Mangu and Kublai—showed the same spirit of inquiry and tolerance that was so remarkable in their great descendant, Akbar.

Now it happened that soon after Kublai became Great Khan, two brothers, merchants of Venice, by name Polo, were on a trading voyage in the Black Sea. From the Crimea they went inland into southern Russia, where they met some officers of Kublai Khan who were travelling overland from China to Persia. These officers persuaded the brothers to go to China to see the Great Khan who, they said, was very anxious to see men of the 'Latin' peoples, as he had never seen any. They went, and they were very kindly received by Kublai, who was very interested in what he learned from them about the religion and civilization of the west. He sent the Polos back to Europe with a message to the Pope, requesting him to send a hundred men of learning and ability to exchange ideas, and to explain Christianity to him and his people. The Polos got safely back to Europe, but unfortunately this was the worst time in the history of the Middle Ages for the fulfilment of the Khan's request. Europe was at that time broken up into little feudal states. Instead of being under a powerful and knowledge-seeking monarch like Kublai, they were all fighting one another, and there was even a dispute as to who should be Pope. It was nearly two years before the Polos could get a proper hearing for the Khan's request, and when at last they did, the new Pope sent with them, not the hundred learned men asked for, but only *two* monks! These two were terrified at the idea of making a journey from one end of the known world to the other, and actually backed out of it altogether soon after starting. This was the way in which Europe responded to Asia's first request for an exchange of ideas. What a chance was missed!



Fig. 46 Marco Polo and his companions arrive at the court of the Great Khan

But the Polo brothers took back with them to China one other companion, and it is to him we owe our whole knowledge of their adventures. He was Marco, the son of one of them, and it was his story of the wonderful travels and adventures that he had in the next twenty-four years that was later written down. His experiences, described in the book called *The Travels of Marco Polo the Venetian*, were so amazing that in his own time and long after, even down to quite modern times, people could not believe them to be true. They thought they were just "travellers' tales". But we now know that what Marco Polo said about the Far East and the splendour of the Great Khan's empire was largely the truth.

The Polos returned to China by a long and difficult route, not the one they had followed on their first visit. They went first to

Palestine, from there into Armenia and Mesopotamia. There they met merchants from India, but instead of going by sea, they went northwards through Persia and over the Pamirs into Chinese Turkestan and so along the edge of the Gobi Desert into China proper. By that time Kublai had moved his capital to Peking, and he received them there.

Young Marco was soon in high favour with the Great Khan. He quickly mastered the Tartar language, and was made a government official. In the course of his duties he travelled much, all over China. He also visited Japan and Burma. He was governor of one of the Chinese cities for three years and in the year 1277 he became a member of the imperial council of the Khan himself.

After nearly twenty years away from home, the Polos began to want to see their own people again. At first Kublai Khan would not let them go, but in the end he consented. His brother, who was ruling over the Persian part of the empire, had lost his wife and wanted a Mongol princess to be his second wife. So Kublai asked the Polo brothers to take the princess safely to Persia, after which they were to be free to return to their own home. This time it was decided to go by sea, in order to save the royal lady the trouble of making so long and tiring a journey overland across Asia. The expedition set sail from a port of south China. It stopped for some time at the island of Sumatra and in south India, but after two years it arrived safely in Persia, and the Polos completed their mission. After crossing Persia, they reached the port of Trebizond on the Black Sea, and from there they sailed to Constantinople and so home to Venice. When they arrived at their own house, no one recognized them, and it was some time before they could convince their relatives who they really were. As for the stories of their travels and adventures, few people believed them. But when a feast was given to celebrate their return, and the enjoyment was at its height, they had their padded suits of Mongol clothes brought in, and, when the padding was cut open, a stream of shining rubies, sapphires, carbuncles, emeralds and diamonds poured forth before the eyes of the wonder-stricken company. In spite of this, Marco, who was fond of talking about the greatness of China and its millions of people and millions of wealth, was throughout his life thought to be a teller of exaggerated tales, and among his Venetian friends he came to be called by the nickname of 'Marco Million!', Marco the Million-man!

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KEY-QUESTION

What important effects resulted from Mongol conquests?

We must now see what became of the Mongol empire after the death of Kublai Khan. Kublai, as we have said, was much influenced by the culture of China; Chinese historians regard him as a Chinese king. China was ruled by his descendants for another century, but the rest of the Mongol empire broke away from the Chinese part. In their own lands, the steppes of Asia, the Mongols never seem to have been able to unite themselves into a nation. They remained nomadic tribes, full of the spirit of adventure, expert at fighting and raiding, but not at settling down. A century later, in 1369 Timur the Lame or Tamurlane, a descendant of Jenghiz, tried to create another empire like that of his ancestors. But, unlike the Great Khans, Timur had no ideas except to plunder and destroy. He forced his rule, by massacre and plunder, on all the countries from Asia Minor to the Punjab (see page 79). Such a kingdom could not survive its creator's death. But one of the descendants of Timur (and therefore of Jenghiz Khan) is of great importance in Indian history. This was BABUR, who was the grandfather of Akbar the Great. He invaded Afghanistan in 1505, and founded the Mogul empire in India twenty years later, as we shall learn in the next section.

We must notice one more important result of the Mongol conquests before we end this chapter. When Jenghiz Khan first began to create his empire by conquering the other nomadic peoples of Central Asia, there were some who refused to submit to him. These were the ancestors of the Ottoman Turks, who lived between Lake Balkhash and the Aral Sea. These Turks fled before Jenghiz and eventually reached Asia Minor, where they settled. A century later they had become a strong military power, and by the time of Timur they had grown so strong that they were able to cross into Europe, where they occupied those lands still nominally under the rule of the Eastern Roman Emperor. In 1400 the Turks began the siege of Constantinople itself. They had to give up the attack for a time, but it was clear that they would soon renew it and that the only remaining great city of the eastern empire of Rome would have to surrender at last. Now Constantinople, though a dying city, was still a centre of Greek learning. So when its fate became certain, its scholars



Fig. 47 Chinese inventions: the compass, paper, printing

and learned men began to escape westward with their precious books. Most of them went, naturally, to the country which had been the centre of the other half of the Roman empire, namely, Italy. This was the beginning of the flight of scholars into western Europe. It was only one of the effects of the conquests of Jenghiz Khan, but it had far-reaching results in what is called the Revival of Learning or the *Renaissance* (that is, the re-birth) of western civilization.

Until this time, during the Dark and the Middle Ages of Europe, Asia had been far ahead of Europe in civilization. It was contact between Asia and Europe in the time of the Great Khans which now brought to Europe from Asia two of the most valuable inventions of the Chinese. These were the mariners' *compass*, and the arts of making *paper* and of *printing*. With the help of these, Europe now gained the lead on Asia for the next six hundred years.

It is interesting to note that Kublai Khan failed to conquer the Indian colonies of Kambuja and Java where Hinduism continued to flourish until the Muslim colonization of that region from the fourteenth century onwards.

The Great Khans ruled only for a period of about 150 years, and the Mongol empire broke up soon after the death of Kublai Khan in 1292. In China Mongol rule became unpopular because the Mongols employed non-Chinese as their officers (we have seen how Marco

Polo was made governor of a province) and were harsh towards the Chinese peasants. In 1368 there was a rebellion led by a former Buddhist monk, Ming Hung Wu, which was successful in overthrowing Mongol rule. Hung Wu became the first MING Emperor of China.

The third Ming emperor was a great builder, and during his reign many of the most beautiful temples and palaces of Peking were built. They can still be seen there. The Chinese empire was extended at this time into Kambuja.

The Ming empire lasted for nearly three hundred years until 1644.

From the beginning of the fifteenth century western Europeans began to come to China: the Portuguese arrived about 1514. At first they behaved so rudely and cruelly that they were driven away. About 1550, however, they were allowed to establish a trading-settlement at Macao, an island off the coast of south China, which is still a Portuguese colony. Then came the Jesuit missionaries; St Francis Xavier, the greatest of these, died on an island near China in 1552.

At about the same time the Ming empire began to be in danger of invasion from the north. The invaders were the MANCHUS, a tribe of nomads who had been organized and trained into a strong army by their leader, Nurhachu. In 1644 they invaded China and drove out the last Ming emperor. From that time until the Revolution of 1911 China was ruled by the Manchus.

KEY-QUESTION

How was the Mogul (Mongol) empire established in India?

We learned in Section 39 how the early followers of the Prophet Mohammed carried all before them, and created in less than a hundred years after the Prophet's death a great Islamic empire stretching from Sind to Spain. After the death of Harun-al-Rashid that empire broke up, but the broken parts remained under Muslim rule. One of those parts was the hilly country adjoining India on the west, now called Afghanistan. From there the Muslims continued to make attack after attack on the fertile plains of the Punjab. Their principal opponents were the Hindu Rajputs, but in spite of their brave resistance the whole of the Indo-Gangetic plain as far east as Banaras was brought under Muslim rule by the end of the twelfth century. The Rajputs had to retire to the less fertile regions around the Thar desert and to the hill-fortresses of Mewar.

The Afghan Muslims were in their turn attacked by the Mongols, the descendants of Jenghiz Khan, who invaded north India in 1398, led by the terrible Timur the Lame. This was an invasion simply for loot and destruction: Delhi was captured and plundered, but the Mongols did not remain in India.

The next invasion of the Mongols was, however, very different. It was led by BABUR, a descendant of Timur, who had come to the throne of Samarkhand when he was only eleven years old. Ten years later Babur invaded Afghanistan and made himself king of that country. Twenty years after that, he invaded north India, which was still in a state of confusion after the raids of Timur. By 1526 he had made himself master of Delhi by defeating at Panipat the Muslim sultan who was reigning at the time. Having overcome his Muslim opponents, he turned to deal with the Rajputs, whom he defeated at Sikri the next year. Four years later he died.

Babur was a man of culture as well as a great general. When he died he was ruler of an empire which extended from the Aral Sea to the borders of Bengal and the Deccan. But his enemies were not completely conquered. As soon as his son Humayun succeeded to the throne, they attacked him on all sides (especially the rival Afghan Muslim princes whom Babur had defeated). For some time Humayun suffered defeat and the loss of the throne, and had to flee for his life through the jungles and

deserts of Rajputana and Sind. It was at this time, when his father was a fugitive, that AKBAR was born. It was only towards the end of his life that Humayun regained the throne of Delhi with the help of the Shah of Persia. By that time Akbar was about fourteen years old, having spent most of his boyhood in Afghanistan. When his father died, Akbar was faced with enemies on every side, and though he was still hardly more than a boy, he spent the next seven years fighting them. First he established order in the region around Delhi and Agra, then in the Punjab, then in Rajasthan (where he captured the great fort of Chitor), and finally in Gujarat and Bengal.

Akbar was a great general, but far more remarkable than his conquest of India was the way in which he governed his empire. The stormy times he had experienced in his boyhood had prevented him from having the opportunity of a literary education such as his father and grandfather had enjoyed. But he more than made up for that by his own natural abilities. The Mongols had by that time accepted Islam, but Akbar was not intolerant and fanatical in religion like the earlier Muslim invaders of India. It was his broad-mindedness, as well as his ability to choose the right men to assist him in his work, regardless of their race or creed, that enabled Akbar to establish his power in so short a time.

This was shown, first, in the way in which he treated the Rajput chiefs and nobles. The system of that time was, as it had been in Europe in the Middle Ages, a feudal system. Instead of showing special favour only to the Mogul (Mongol) nobles, Akbar made a point of showing equal honour to Hindus and Muslims alike. He gave positions of responsibility to those who proved themselves capable whatever their race or religion. One of his ablest generals was the Rajput prince Raja Man Singh, while his Finance Minister was Raja Todar Mal, another Hindu. It was through the loyalty and help of such men that Akbar was able before his death to include within his empire such distant regions as Baluchistan, Sind, Kashmir, Bengal, Orissa and Berar.

It was Akbar's concern, too, to keep his subjects contented. This he managed partly by his policy of religious toleration and partly by his refusal to show favour to any one section of his subjects. With the help and advice of Raja Todar Mal he established a system of revenue which the people felt to be just and reasonable. The land was surveyed, and the districts classified according to their fertility. The cultivators

then had to pay at the rate of one-third of the value of their gross produce, either in money or in kind (that is, in goods or crops). The work of collecting revenue was entrusted to middlemen, who were allowed to keep a fixed percentage of what they collected. Magistrates were posted in all the large villages and towns to prevent the middlemen from over-taxing the villagers, and courts of appeal were set up in the chief towns, the final court of appeal being the emperor himself. It was these middlemen or revenue-collectors of Akbar's time who gradually became the zamindars and taluqdars of northern India, where Akbar's revenue system lasted until recent times.

Like Alexander the Great, Akbar had the idea of uniting his people through intermarriage. He himself set the example by marrying into the families of several of his nobles, and what is more remarkable, not only into the families of Muslim nobles, but also into those of the Hindus. His favourite queen was Jodh Bai, the daughter of his Rajput general Raja Bihar Mal of Jaipur. To this day we can see in the palace of the Fort at Agra (Akbar's chief capital city) the beautiful rooms he built for her, including a temple in the Hindu style of architecture.

Akbar went even further. He had a deep and genuine interest in religion, and he made all possible efforts to discover the truth, regardless of the source from which it came. For this purpose he gathered at his court learned men of different faiths, Muslim maulvis, Hindu pandits, Jain monks, and Christian priests—the last-mentioned being Jesuit (Roman Catholic) missionaries from Europe. With these he discussed philosophical and religious questions, and towards the later part of his reign, with the help of his friend, the philosopher and historian Abul Fazl, he actually founded a new religion, called the *Din Ilahi*. The object of this was to unite people of all religions in the worship of one God, whose symbol is the sun, and whose earthly representative is the king. But in such ideas Akbar was much too far ahead of his time to be successful in making converts, and the new religion died with its founder. Akbar was 63 years old when his life ended in 1605.



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KEY-QUESTION

How was Akbar's work undone by his successors?

If the policy of Akbar had been continued by his successors, India might have been a united nation under Mogul rule to this day. But Akbar was unfortunate in his sons, grandsons and great-grandsons, and within a century they undid the whole of the great work that he had begun.

Akbar had been brought up to a hard life. His eldest son, Salim, who took the title of JAHANGIR when he succeeded to the throne, was used from boyhood to the luxurious life of a palace, with unlimited wealth and power. During the twenty-two years of his reign there was no decline in the power of the Moguls, but Jahangir himself was too fond of luxury to bestir himself to any great deeds. He was greatly under the influence of his famous queen Nur Jahan, who practically ruled the empire, placing her relatives in most of the important positions. Jahangir's reign is noteworthy because on two occasions, in 1608 and in 1615, ambassadors came to him from King James I of England, asking him to permit the English merchants of the East India Company to carry on trade, and to build factories¹ for that purpose on the coast. Jahangir met the English ambassador, Sir Thomas Roe, at Ajmer, and the ambassador returned with him to Agra and remained in India for several years. He had to go back disappointed, as Jahangir did not grant King James's request. But this did not prevent the Europeans (Portuguese, English, Dutch and French) from continuing their trading expeditions to the East, in search of spices, fine silk, cotton cloth (*muslin* = Muslim, and *calico* = Calicut) and pearls. We shall see later how this ended in their getting control over the countries they first came simply to trade with.

Jahangir's son was SHAH JAHAN, who will always be remembered for his famous buildings in the Mogul style: the marble palaces at Delhi, which he made his capital, and the marvellous marble tomb, the Taj Mahal, at Agra, which he built in memory of his favourite wife, Mumtaz Mahal. But the spending of so much money on personal luxuries and on his court was a drain on the wealth of the country. Even before his death Shah Jahan's sons were fighting one another to decide who should become the next emperor. It was the third son, AURANGZEB, who was

¹ fortified trading stations.

successful ; he proclaimed himself emperor in 1658.

Aurangzeb reigned for fifty years. He was a Muslim of the old sort, who believed that unbelievers should either be converted or made to suffer for their refusal to accept Islam. In 1669 he ordered that temples and schools of non-Muslims should be destroyed. A few years later he made all Hindus pay a special tax, the *jizya*. By stopping this tax, just a hundred years before, Akbar had done a great deal to make his Hindu subjects content to be under Mogul rule, and both Hindus and Muslims had begun to feel that they belonged to an Indian nation and not only to separate religious groups. Aurangzeb's actions completely destroyed those feelings of contentment and unity.

We shall see in Chapter 14 how oppression helped to create the modern nations of Europe by making the oppressed people unite to oppose their oppressors. Exactly the same thing now occurred in India, though the differences between the people in the various provinces of so large a country were still too great for the whole to be united into a single nation. Instead, 'nations' were formed in two distinct parts of the country. In the Punjab a reformed kind of Hinduism gave rise to a new religion known as Sikhism, whose followers banded themselves together to resist Muslim oppression. Then, in the western hills of the peninsula, a national leader arose among the Maratha tribes, who for some time almost succeeded in creating a united nation of Hindus in the Deccan. That leader was SHIVAJI.

Shivaji was born in 1627, the son of Shahji Bhonsle, an officer of the Muslim sultan of Bijapur. He had an amazing power of attracting men to work with and under him, and before he was twenty-five years old he had gathered round him a band of young men who were prepared to attempt anything under his leadership. The band began by capturing, one after another, some of the strong fortresses in the Western Ghats held by the Muslims. This brought upon Shivaji the anger of the sultan of Bijapur who sent an army against him, which

Shivaji defeated in 1655. Shivaji thus became uncrowned king of most of the country round Poona, known as Maharashtra, or the Maratha country. He became so powerful that Aurangzeb grew alarmed and in 1665 sent his ablest generals to crush Shivaji. One by one the captured forts were won back by the Muslims. Shivaji's forces were outnumbered by the experienced Mogul armies, so for a time he thought it best to make a show of yielding to Aurangzeb. He surrendered most of the forts and held the remainder as a feudatory of the Mogul emperor. In 1666 Aurangzeb invited him to visit Agra, and then kept him prisoner there. But Shivaji escaped with his eldest son, by hiding himself in the basket of a sweetmeat-seller to get past the sentries at the fort-gates. Afterwards, disguised as Hindu beggars, he and his son travelled right round the country, through Bihar and then into Madras State and so back to Poona, where they were received with great rejoicing. Shivaji now rose to the height of his success. He conquered practically all the western part of the Deccan and extended his kingdom even into what is now Madras State. He was crowned king of this new Hindu empire at his capital Raigarh in 1674. He died in 1680.

The secret of Shivaji's success was not unlike that of Aurangzeb's great ancestor, Akbar. He was very clever in choosing the right men for responsibility. Also he inspired those who came in contact with him with deep personal loyalty and devotion. He was tolerant in matters of religion, his opposition to Aurangzeb being for political rather than religious reasons. Even in the warfare in which he had to engage so constantly, he was considerate to the cultivators whose lands were likely to be damaged. When he had established his kingdom he soon gained the love of his people through his just and kindly behaviour. He kept the civil administration quite distinct from the military, and formed a council of eight ministers, the chief of whom was called the Peshwa, to advise him in matters of government.

ASSIGNMENTS

- 1 *Why and how did western and northern India come under Muslim rule?*
- 2 *Give a brief description of the Mongols and the empire they created.*
- 3 *What effects did the Mongol invasions have on the world?*
- 4 *Give a brief account of the rise, growth and fall of the Vijayanagar empire.*
- 5 *How was the Mogul empire established in India?*
- 6 *Give a brief account of the Emperor Akbar's achievements and how they were undone by his successors.*

13 The Renaissance and the Growth of European States

50

KEY-QUESTION

For teaching what 'dangerous ideas' were Roger Bacon and Wycliffe imprisoned?

We have already seen how in the centuries of confusion learning and gentleness were kept alive in monasteries both in Asia and in Europe. ROGER BACON is a good example of this. He lived at about the same time as Jenghiz Khan. He was a Franciscan monk of Oxford, which shows us how quickly the communities founded by St Francis had spread to other lands. But Bacon (not to be confused with the later Bacon, Sir Francis Bacon, of whom we shall hear presently) was not a religious man like St Francis. He was a scholar and a scientist; he was a monk simply because in those days the only place in which an ordinary man could find peace for studies was a monastery.

The life of Roger Bacon shows us clearly that, even before the flight of the learned men from Constantinople (when that city was about to be taken by the Turks in 1453), new ideas were beginning to grow in men's minds in the west. That is why, perhaps, when the scholars began to arrive with their books of Greek philosophy and science, the *Renaissance* (which means 'the re-birth' of learning) seemed suddenly to catch fire all over Europe, like a series of torches well prepared for lighting, having been soaked in some inflammable liquid. Bacon was one of those who provided the burning substance.

His whole life was spent in studies, experiments, and writing. He was different from other learned monks of his time because he believed that truth must be discovered by *experiment*. That is what makes his work important in history; it was that also which made the authorities of the Roman Catholic Church consider him dangerous, with the result that they imprisoned him for years. For learning in the Middle Ages was not learning by *experiment*. It was mostly a study of the words of authority,

the explanation of holy books. To try to find out things not mentioned in those books, or, still more, to question the teachings of the priests who explained the books, was regarded as against religion and very wicked.

So when Bacon, like Aristotle long before (see Chapter 7) told his pupils to observe and study the facts of Nature, and not to seek truth in books only, his fellow-monks thought he was going against the religion of the Christian Church. When he tried to do experiments in chemistry, and produced strange results (he nearly killed himself through experimenting with gunpowder), his fellow-monks thought he was trying to perform miracles with the help of the devil! That was a serious offence against religion, and he was imprisoned for it. He



Fig. 48 Roger Bacon at work

wrote to the Pope, hoping to persuade him to encourage experiment and research. The Pope actually asked him to put his ideas in writing and send them to him. Bacon did so, in three big volumes, which most probably the Pope never read, for they did not prevent Bacon from being imprisoned again.

Bacon foretold several modern discoveries. Here are his prophecies concerning the steamship, the motor-car and the aeroplane which were invented more than six hundred years later. He wrote: 'Machines for navigating are possible without rowers, so that great ships suited to river or ocean, guided by one man, may be borne with greater speed than if they were full of men. Likewise, cars may be made so that without a draught animal they may be moved with incalculable speed ... And flying machines are possible, so that a man may sit in the middle turning some device by which artificial wings may beat the air in the manner of a flying bird.' No wonder his fellow-monks thought he was a magician!

About a century after Roger Bacon, another Oxford man, not a monk but a university scholar who was also a clergyman, by name JOHN WYCLIFFE, began to stir up people to question authority, but in a different way. Wycliffe definitely challenged some of the teachings of the Roman Catholic Church. To prove that his own opinions were based on the teachings of Christ, Wycliffe translated into English those parts of the Bible in which Christ's teachings are given, and encouraged people to read these for themselves. This shows that some people were now beginning to have what is called a 'Protestant' or 'Nonconformist'¹ opinion about religion. The Catholic or Conformist opinion is that only priests are competent to explain the Holy Books or teachings of religion. But the Protestant 'protests' against and refuses to accept this opinion. The extreme Protestant (or independent or Nonconformist) goes even further; he refuses altogether to 'conform' or agree to the right of anyone else to interpret religion to him; he believes that each man must judge for himself the meaning of the Holy Books. The Protestant view necessarily leads to the formation of many different sects or divisions. Unfortunately the members of each sect are usually sure that *their* interpretation *alone* is right. Hence the history of Protestantism is full of intolerance and persecution.

Roger Bacon was imprisoned for spreading dangerous ideas. He was more fortunate than many of the brave men who followed him in this search for truth. For when the authorities of the Roman Catholic Church saw that people were beginning to doubt and question the teachings of the Church they tried to crush those doubts by force and fear. JOHN HUSS, a Czech professor in the University of Prague,

¹ That is, protesting against, or refusing to conform (agree) to, the orthodox teaching.

who was a follower of Wycliffe, was burned to death at the stake for refusing to give up his Protestant opinions. Many others like him, in most of the countries of western Europe, were tortured and killed for the same reasons by order of the Inquisition. This was a special court of inquiry set up to deal with cases of heresy (i.e. belief in ideas contrary to orthodox teachings).



51

KEY-QUESTION

What was the Protestant Reformation and what were its causes and its effects?

It must not be thought, however, that all Catholics agreed with such actions. There were many who were sincere believers in their religion, but who also saw that mistakes were being made, and tried their best to get them remedied. The greatest of these were two learned men who were friends, ERASMUS, a Dutch scholar, and SIR THOMAS MORE, who was for some time Lord Chancellor of England (i.e. the highest judge, the president of the House of Lords).

Erasmus had been educated to become a priest and so he knew about all the wrong things which were going on. He began to write about them, and published many books exposing the evils and calling for reforms. He paid many visits to England to stay with his friend Sir Thomas More. More was trying to bring about reforms in another way. His famous book, *Utopia*, is a description of an ideal country, where the people follow their religion sincerely and are properly governed. It was intended to show the difference between the life that could be lived in such a place, and the actual conditions of life in England and other countries in More's time. But More paid for his sincerity with his life. Because he refused to say that he approved of certain acts of the King of England under whom he was serving (Henry VIII), he was sent to prison, and a year later he was beheaded. His friend Erasmus died the following year.

In Germany, about the year 1500, another man, who was a Roman Catholic monk as well as a university professor, made his 'protest' even more vigorously. MARTIN LUTHER preached and wrote against some of the Catholic practices and beliefs, and when the Pope excommunicated him (i.e. dismissed him from membership of the Catholic Church), Luther publicly burned the Pope's order for his excommunication. The Pope then ordered the king of the country where Luther lived (Germany was then part of the remains of the Holy Roman Empire of Charlemagne) to bring Luther to trial as a heretic.¹ It was decided that his teachings were heretical,¹ and that he was to be punished with death. But by this time so many people in Germany sympathized with Luther's opinions that the sentence was not carried out, and Luther thus became the leader of a movement of revolt against the Roman Catholic Church, the movement known as 'Protestantism', or the *Protestant Reformation*.

This Protestant Reformation in its turn produced a counter-revolt. Before Luther died, many sincere followers of the Catholic religion began to see the need for reform within the Church. A movement was started to check the spread of Protestantism and to win back to the Church those who had begun to desert it. The most famous among those who worked for this *Counter-Reformation* was Ignatius Loyola, who founded the organization known as the Society of Jesus, or the Jesuit Order, a body of priests who still work in many parts of the world.

Protestantism, however, developed not only as a movement of revolt in religion, but as a political revolt too, and here it produced some very destructive and far-reaching effects. As a result of the teachings of Martin Luther and his followers on the one side, and of the Jesuits and other keen supporters of the Pope's authority on the other, the rulers of the various nations of western Europe gradually found themselves obliged to support one side or the other in this great dispute. This led to terrible wars between the opposing parties. Spain was at that time one of the most powerful Catholic nations, and Spain was then ruling the Netherlands (now known as Holland and Belgium). The Dutch were strongly in favour of the Protestant cause and the Spanish king tried to force the Dutch to give up their religion. This led them to revolt against his rule, and under their great leader, WILLIAM OF ORANGE (William 'the Silent'), they gained their inde-

¹ 'Heretic' and 'heretical' are words formed from 'heresy', which was explained on page 88.



Fig. 49 Luther preaching

pendence as a nation after a period of intense warfare and fearful suffering lasting nearly forty years. The descendants of William of Orange have continued to rule Holland down to the time of the present Queen Juliana.

In Germany an even more dreadful struggle continued from 1618 until 1648, known as the *Thirty Years War*. The rulers of the various states into which Germany was then divided took part, together with the King of Sweden, some on the Protestant, some on the Catholic side. The result was such complete destruction of the whole of Germany that it took generations to restore prosperity to the country. It was largely due to this that Germany became a united nation much later than the other western European states.



KEY-QUESTION

What caused the 'Revival of learning' in Europe and how was it spread?

In 1453 the Ottoman Turks succeeded in capturing Constantinople. Even the threat of this, as we have already seen, had caused a flight of Greek scholars with their books into Italy and thence gradually to the countries of western and northern Europe. Already a great deal of questioning and inquiry was going on, as we have learned in the previous sections. The scholars of the west therefore eagerly welcomed the Greek books on science, natural history, geography, astronomy, mathematics, philosophy and medicine, which were brought by the refugees from Constantinople. The study of Greek was taken up by many scholars.

Most fortunately, just at the same time, the means of *spreading* the new knowledge was also found. The art of making paper had been discovered in China as far back as the second century B.C. Arabs learned it from the Chinese at the time when they were invading Turkestan (see Chapter 11). Europeans learned it in turn from the Arabs. Printing, too, was done in China long before it was invented (probably independently) in Europe. It is not exactly known who was the first printer of books in Europe, but about the year 1440 printing from movable type was done in Holland and in Germany. ('Movable type' is type in which each letter is cut separately on a small block: it had been done earlier by carving out whole words, for which a separate block for each word is necessary.) The first printing press in England was set up by William Caxton in 1477.

The manufacture of paper and the invention of printing helped to spread the new learning much more widely and quickly than had ever before been possible. One of the chief reasons why the scientific work of the Alexandrian scholars¹ had not produced much effect was that they had no means of multiplying copies of their works, except by the slow process of copying them by hand. Thus education was the privilege of a few; nothing like our modern popular education was at all possible. But with printing and the cheapening of books knowledge began to come within the reach of all who were willing to take the trouble to learn to read. The work of men like Wycliffe, who urged the people to read the scriptures for

themselves, also greatly helped to create a demand for books, in this case, of course, for copies of the translations of the Bible. That is why the Bible was one of the first books to be printed in large numbers. After that came story-books, and books of travel and adventure like Marco Polo's—for everyone likes stories.

But besides hastening the coming of the new learning to Europe, the conquests of the Ottoman Turks in eastern Europe and the Middle East (i.e. Asia Minor, Syria, Egypt, Mesopotamia and Persia) had another very important effect on the development of western civilization. To that we shall now turn.

The Ottoman Turks, who invaded Asia Minor and other countries of the eastern Mediterranean, were Muslims and they did not wish to be friends with the traders of western countries whose religion was Christianity. They therefore stopped European merchants from sailing their ships in the eastern Mediterranean and from carrying on trade with Arab merchants who brought things from India.

This was a great loss to the merchants of Europe, for India was ahead of Europe at that time in making beautiful cotton and silk cloth; and rich people in Europe wanted to buy these, as well as spices (such as ginger, chillies, cinnamon and cloves, which cannot be grown in a cold climate). So naturally the shipmen of Europe began to think of finding another way to reach India.

A new discovery pointed the way. It was really an old discovery which had been forgotten for a long time. The Greek geographer Eratosthenes,² who had lived more than 1600 years before (about 200 B.C.), had proved that the world was not flat but spherical (like a ball). His writings had been rediscovered by the scholars of Greek, and some men began to wonder whether it might be possible to go to India by sailing round the globe *westwards*, now that the Muslims had stopped them from going by the eastern way.

The people who most wanted to do this were, naturally, those whose trade had been most upset—the men of Genoa and Venice (the great ports of northern Italy), of Portugal and Spain, and later on those of Holland and the British Isles. This was how CHRISTOPHER COLUMBUS, a shipman of Genoa, had the idea of reaching India, China and Japan by sailing to the *west*.

¹ See Section 26.

² See Sections 1 & 26.



Fig. 50
Columbus lands in the
New World

53

KEY-QUESTION

What discoveries were made by
Columbus, Vasco da Gama and
Magellan?

Columbus was a poor man, and his only hope of having a ship big enough to sail on the stormy Atlantic Ocean was by getting the help of a rich and powerful person. But nobody would listen to his idea of sailing westwards to China; they thought it foolish. In the end he managed to persuade the King and Queen of Spain to give him three small ships. The largest of them was the *Santa Maria* of only 100 tonnes; it could carry 52 men; the smallest was of 40 tonnes and had a crew of 18. Think what this means. We now use ships of 20,000, 40,000 and even 80,000 tonnes. They are sometimes more than 300 metres in length, that is nearly a quarter of a mile from end to end. Columbus's biggest ship was 21 metres long, about the length of a cricket-pitch!

He set sail from Spain in August 1492, and sailed on for two months, westwards across the Atlantic, without seeing any sign of land. After more than a month Columbus's men began to get frightened; they had seen stars falling into the sea (meteors), and the ship came to a place where the sea was thickly covered with seaweed (the Sargasso Sea). The men wanted

to turn back home. They began to threaten their captain. But in October some green branches and a piece of wood were seen floating on the sea. They knew that land must be near. During the night Columbus himself saw a light in the distance. How excited they must all have been! Next morning land was in sight. Was it India, China or Japan?

They landed, carrying the flag of Spain. Of course, it was not really part of India, China or Japan. It was an island of the Bahama group. You will find it in your atlas marked as Watling Island, in the West Indies. 'The West Indies!' That name shows where Columbus thought he had arrived—India. He found that the inhabitants were of a reddish-brown colour, so he called them 'Red Indians'. And when it was proved that the 'Indies' were not part of India at all, they were called the 'West Indies', as the other Indies were known as the 'East Indies'.

After staying for a few months, and discovering some neighbouring islands (but not the mainland of America), Columbus set sail for Spain again. He arrived safely in February 1493, bringing with him, as presents for the King of Spain, gold, cotton, some birds and animals unknown to Europe, and two 'Red Indians', to prove that he had really reached his goal.

The Spanish king was now very willing to give him more ships and men for other such voyages. He sailed the very same year with 17 ships and more than 1500 men, with animals and materials for setting up a colony in the new land. This time the voyage was made in less than six weeks.

reached the West Indies, then went on to Jamaica, and finally just touched the shores of Central America where Honduras now is. He thought he had reached the country of the Great Khan (China). But he was to see no more of it, for storms drove his ships away from the land, and after much disappointment and



Fig. 51 Vasco da Gama sights Calicut

Columbus landed his colonists on Hispaniola ('Little Spain') island, now called Haiti. He himself went on to discover more places. He never reached the mainland of North America, but he explored most of the islands now called the Greater Antilles. When he got back to Hispaniola after nearly a year he found the colony in a bad condition. The people chosen for it were not of the right sort. They were ignorant and greedy and had begun to behave very badly towards the Indians, with the result that there was a rebellion. It was put down by force. And then a very bad thing was done; five shiploads of Indians were sent to Spain to be sold as slaves.

Meanwhile Columbus sailed back to Spain, but in 1498 again set out, on his third voyage. On this occasion he went farther towards the south-west. He discovered the island which he named Trinidad, and then sailed along the coast of South America to the mouth of the great River Orinoco. The great quantity of water which was poured out into the sea by this river showed clearly that it must be a very big one, and not just an island stream. Columbus began to understand that he had discovered a new continent.

The great explorer was now over 50 years old, but he could not rest. In 1502 he set out again on the voyage which was to be his last. He

difficulty he got back to Spain in 1504, worn out. Two years later he died.

Another great explorer who went on his travels at about the same time as Columbus was **VASCO DA GAMA**, a Portuguese. Setting out from Lisbon, the capital of Portugal, Vasco sailed his four ships right along the west coast of Africa till he reached the Cape of Good Hope. From there he found that the coast began to bend eastwards, and he followed it on and on, east and then north, until he reached Malindi (just north of where Mombasa now stands, in Kenya). There he met Indian merchants and, with the help of a pilot lent by them, da Gama then sailed his ships right across the Indian Ocean to Malabar, landing at Calicut, where he met the ruling prince, or Zamorin. Da Gama got back safely to Lisbon in 1499, after having been away for more than two years. This voyage was a very important one because it was the beginning of other visits to India by the Portuguese. It is sad to have to say that on this second visit with a fleet of ten big ships he behaved with great cruelty to the people of Calicut, in revenge for the killing of some Portuguese who had been left behind earlier. He visited India a third time in 1524, and died the same year at Cochín.

Less important, perhaps, but more interesting than the voyage of da Gama, was that of another

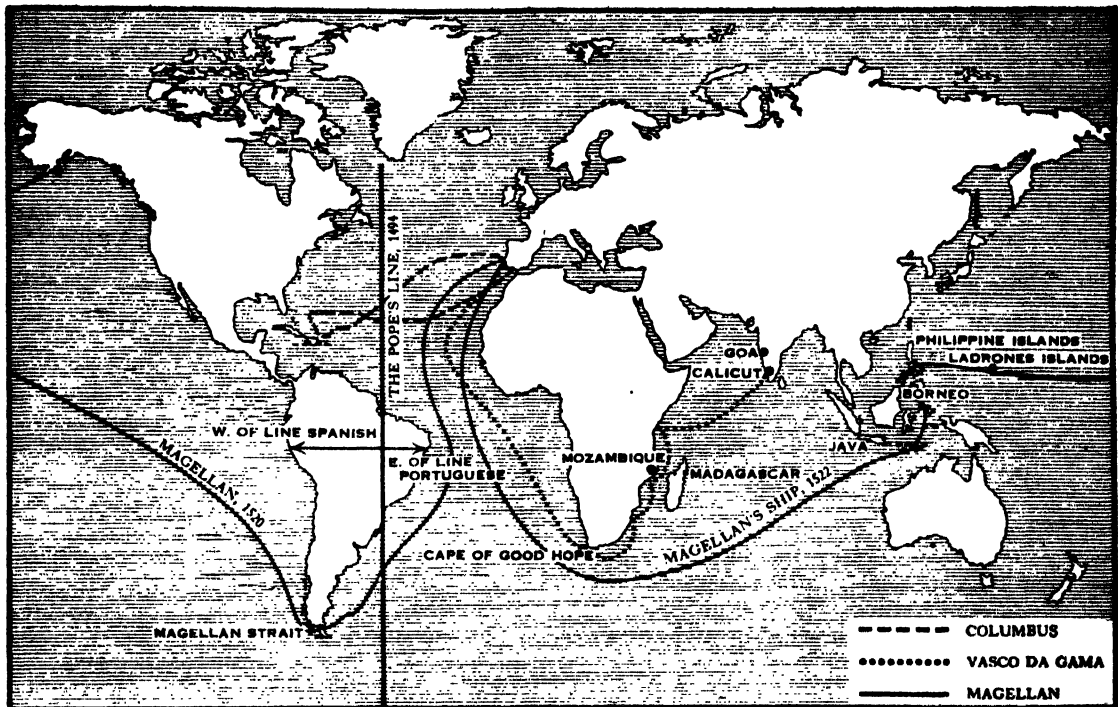


Fig. 52 Routes of the explorers

Portuguese, **FERDINAND MAGELLAN**, the first man whose ship sailed right round the world. In 1519, Magellan set out on his great adventure. He had five ships with him. He had made up his mind to reach India by sailing round the world to the south of America. From Portugal, Magellan sailed across the Atlantic Ocean until he reached the coast of Brazil. Going along the coast he reached the mouth of the great La Plata River. He went into the estuary, hoping to find that it was a passage through America into the Indian Ocean. Of course he was disappointed. Then he sailed south and spent the winter on the coast of a country whose people are very tall and have big feet. He called them Patagonians, which means 'Big Feet'. When the winter was over he sailed on, and at last arrived at the strait which is now named after him, the Strait of Magellan. It took him more than a month to sail through, for it is a very dangerous place, full of rocky islands, and the wind is usually from the west. At last he entered the great western ocean. It was so calm at that time that Magellan named it the Pacific (peaceful) Ocean.

Now he was on the widest ocean in the whole world. He sailed across it for more than three

months, seeing only two small islands. His food and water ran short. At last the men had nothing left to eat but the rats which lived in the ships. But just in time, they came to an island, which was probably the island now called Guam. The people were so wonder-struck to see the strange visitors that they came on to the ship and took away articles belonging to Magellan and his men. From this he named the islands the Ladrone (robber) Islands, and you will see that name on the map. Westward still they sailed, reaching the islands now named the Philippines. They made friends with the king of Cebu island, but this was a most unfortunate thing. The king asked his new friends to help him to conquer a neighbouring island, and in doing so Magellan was killed. After some time Magellan's men went away with three out of the five ships. Two more were lost, and only the *Victoria* managed to sail on, to Borneo and then right across the Indian Ocean to Africa, along the coast to the Cape (for there was no Suez Canal at that time), and so at last northwards back to Portugal. Magellan's ship *Victoria*, but without its brave captain, had sailed right round the world.

Why and where did the Portuguese establish colonies?

Men like Columbus, Vasco da Gama and Magellan went out on long and dangerous voyages because they wanted to discover unknown parts of the world. But there were others who travelled to distant lands for a different reason: they wanted to trade and grow rich.

We must not forget that at this time, about A.D. 1500, countries like China and India were ahead of the European countries in many ways. The Mongol empire in China did not last long after the death of the great Kublai Khan¹ (the emperor whom Marco Polo served), but the Mongols were followed by able rulers called the Mings, in whose time the Chinese made their most beautiful pottery as well as the finest silk, and a great deal of good sculpture (the carving of wood, ivory, metal and stone). It was a difficult time for northern India, for the Afghans had by now conquered many of the Rajput kingdoms. But, in spite of such disturbances, Indian craftsmen made the finest cotton cloth in the world, and Europeans wanted to buy this, as well as other luxuries not found in Europe, such as spices.

The Portuguese were the first Europeans to have trading stations in India. When Vasco da Gama reached Calicut in 1498 he found that the ruler was a Hindu prince known as the *Zamorin*, but most of the trade was carried on by Muslims. The Portuguese knew there were Muslims in Morocco (the country in the north-west corner of Africa, opposite Portugal), so they called the Muslim traders by the same name as the Muslims of Morocco, i.e. Moors. That is why the Muslims of Ceylon are still called 'Moors', though they have actually no connexion with Morocco.

The Muslim traders carried on a big business in silk from China and spices from the East Indies and Ceylon. They sold them in the ports of the Mediterranean. They bought cotton cloth and opium in India and sold them in Ceylon, the East Indies, and China. The word *cambaya* is still used in Ceylon for a strong cloth brought originally from Cambay (in Gujarat) by Muslim traders.

The chief aims of the Portuguese in the east were to capture the trade of the Muslims and to spread their own religion, Roman Catholic

Christianity. The Zamorin would not let the Portuguese stay at Calicut, so they went a little farther down the coast to Cochin, whose ruler was an enemy of the Zamorin. There they built a fort and made it their headquarters. Cochin has a fine natural harbour in which the Portuguese ships could safely shelter. From Cochin they attacked the Muslim trading-ships.

But the Portuguese Governor, Albuquerque, was not satisfied with this. He determined to capture the Muslim trading-centres. First he took Ormuz, at the entrance of the Persian Gulf, through which the Muslims had to take their goods on the way to Basra, Bagdad and Asia Minor. Then he took Socotra, an island in the Gulf of Aden, guarding the entrance to the Red Sea through which goods had to be taken to Egypt. In 1510 he captured the port of Goa which, up to 1961, was one of the chief centres of Portuguese trade in the east. In 1511 he captured Malacca, which was the Muslim centre of trade in the East Indies. From then on, for more than 100 years, the Portuguese extended their trade along both coasts of India, in the coastal regions of Ceylon, in the East Indies, and even to South China.

The Portuguese gradually extended their rule over the coastal regions of Ceylon in the sixteenth century, but they never succeeded in bringing the interior of the island under their control. For nearly 100 years they ruled the whole of the coastal region of Ceylon, and converted many of the Buddhists and Hindus to Roman Catholic Christianity. That is why many Sinhalese still have Portuguese names, such as Pereira, De Silva, Fernando, etc.

The Portuguese went farther and farther east in search of trade; they went to the islands of the East Indies, the 'Spice Islands' or 'Moluccas', and they built forts and trading-stations there. Finally they reached China and set up a colony at Macao, near the mouth of the Canton river. They were the first Europeans to reach Japan. If you look at a map, you will see that some of the places named above still belong to the Portuguese. Ceylon does not, for that was taken from them by the Dutch, and later the British took it from the Dutch.

It is interesting to note that the Portuguese were trying to find the way to India, round Africa, when they landed on the coast of Brazil. Brazil became a Portuguese colony, and its language is still Portuguese.

¹ See Section 46.

KEY-QUESTION

What did the Spaniards find in Mexico and Peru, and what did they do there?

Columbus and Magellan, neither of whom were Spaniards, were in the service of the Spanish king. Therefore the new lands discovered by them (the West Indies by Columbus, and the Philippine Islands, named after King Philip of Spain, by Magellan) were claimed for Spain. But the biggest discoveries of the Spaniards were on the mainlands of Central and South America. In 1518, a Spanish officer



Fig. 53 Spaniards and Aztecs

named **HERNANDO CORTÉZ** sailed from Cuba in the West Indies to the coast of Mexico, in ten ships with 600 soldiers and a few horses and guns. The people of that country, who were called Aztecs, had never seen horses and guns before, and they were so wonder-struck at the size of the strangers' ships that they thought the gods had come to visit them and offered the Spaniards a great welcome. The Aztec religion was sun-worship, and the Aztecs thought that the Spaniards, in their shining steel armour, must be sons of the sun! Iron and steel were unknown to them, but they used copper, silver and gold.

But the friendliness did not last. One of the Spaniards was killed and, when the Aztecs saw that the newcomers were not immortal gods but men like themselves, they turned against them and fighting began. The Spaniards, though few in number, had the great advantage of steel weapons and of guns. They had a difficult time, but in the end they triumphed. Montezuma, King of the Aztecs, was forced to surrender and his life was spared only in return for a very big payment of gold and jewels. Soon afterwards, Montezuma was killed by his own people, who were angry with him for surrendering to the Spaniards. So Mexico passed under Spanish rule.

Cortez did not remain in Mexico after its conquest but went on to make more discoveries. He got as far as the southern part of California. Then he returned to Spain, only to find that enemies had been busy plotting to take away from him the king's favour. He never regained it, and died a disappointed man. There is a story that when Cortez was an old man he managed to force his way into the presence of the king, who did not remember him. When asked who he was, he replied: 'I am a man who has added more provinces to your empire than your forefathers handed down to you.' But the King of Spain did not care to remember what Cortez had done for his country.

The Spaniards were also the first Europeans to make great conquests in South America. Here also they found a great ancient civilization, that of the Incas who lived in Peru.

We now know that the Inca civilization of Peru and the Maya civilization of Central America were far older than the European civilization of the Spaniards. Unknown to the people of Asia, Europe and Africa, the people of America had been gradually developing civilizations of their own. There were no horses or cows in America then, but the 'Red Indians' (as they were called by the Europeans who first saw them) had found out how to make use of the llama, which is an animal something like a large sheep. They also cultivated maize, potatoes, and tobacco, all of which were later brought to Europe and Asia from America. They were clever at weaving, pottery, and metal-working, but they used only copper, bronze, silver and gold. Iron was unknown to them; and it was partly due to their lack of iron weapons that the Spaniards were able to defeat them.

It is probable that the 'Red Indians' came into North America from Asia, many thousands of years ago when the two continents were

joined by land in the extreme north. When the land sank under the sea they were cut off, and from that time they developed in their own way, until the Spaniards arrived.

By about 1000 B.C. the 'Red Indians' had developed a great civilization in Central America. The remains of their temples and palaces can still be seen almost buried in the dense jungles of Yucatan and Honduras. Another great civilization also developed high up in the Andes of South America, in Ecuador, Peru, Bolivia and northern Chile, with its capital at the city of Cuzco, the remains of which can still be seen. The people who developed that civilization were called *Incas*, which means 'The Children of the Sun'. They worshipped the sun as their god, and some of their temples were very magnificent. They were very clever at making irrigation canals, which brought water to their fields even high up on the mountains. They also had better roads and postal services than any country in Europe at that time.

The Spaniards heard about the wonderful Inca civilization of Peru when they were on their way to Panama in Central America. Their leader was a man named FRANCISCO PIZARRO.¹ When Pizarro heard that, not far away, there was a country in which gold was so plentiful that it was used, as we use silver in India, for plates, cups, etc., he made up his mind to go there. He did so, in 1532. Alas! he behaved with great falseness and cruelty. The Inca king received Pizarro kindly, but Pizarro played a trick on him. He made him prisoner and, after taking a great payment in gold and jewels, murdered him. Peru came under Spanish rule, and for a long time afterwards was the chief source of Spain's wealth; the Spaniards took all the valuable things they could find, not caring how many Incas they had to kill in doing so. But though the Spaniards treated the Red Indians very cruelly, we must not forget that they also brought them some good things. After the Spanish conquerors came the Spanish Roman Catholic monks and nuns. They converted many of the Red Indians to Christianity, and they also taught them improved ways of farming, building and weaving, and set up hospitals and schools. Spaniards also often married Red Indian women, with the result that most of the people of Central and South America are now of mixed race; their language is Spanish, except in Brazil, which was conquered by the Portuguese, as can be seen from the map on page 93.

¹ Pronounced 'pee-thar-ro'.

To prevent quarrels from arising between the Spanish and the Portuguese, it was agreed in 1494 that the Pope should draw a line on the map of South America: and all newly discovered lands on the west should be Spanish, and those on the east of the Pope's line should be Portuguese. So Brazil was ruled by the Portuguese until 1822, when it became independent.



56

KEY-QUESTION

Which European peoples became rivals at this time, and why?

The desire to get gold easily drove the Spaniards to great cruelties in America; and it also led to another great evil, that of *slavery*. In Section 53 we have mentioned how Columbus sent Red Indians from the West Indies to be sold as slaves. Slavery grew in Mexico and South America in another way also. When the Spaniards had taken from the Aztecs and Inca temples and palaces all the gold ornaments and vessels that they could find, they found out where the gold came from—the rich mines of Mexico and Peru. First, they made slaves of the Mexicans and Peruvians and forced them to work in the mines. But they could not get enough of these, so negroes were brought from Africa. Thus began the great evil of negro slavery in America, which has given America a problem not solved even today, though the negroes are no longer slaves.

The sudden flow of gold into Spain made that country very wealthy for a time, but it soon had bad results. Other European peoples, seeing Spain grow rich, grew jealous and wanted to get a share.

As we have seen, in order to prevent the Spanish and the Portuguese from quarrelling for possessions overseas, the Pope in 1494 had marked a line on the map of the world dividing it into two parts. But a line drawn on a map, even by the Pope, was not able to stop other people from trying to take away from the Portuguese and the Spanish the trade and the treasure they had found. The most dangerous rivals of Spain were the English.

Their leader, FRANCIS DRAKE, with a few small but fast and well-equipped ships, again and again attacked the big Spanish ships carrying treasure from America to Spain. It was after one such attack on the harbours of Peru that Drake sailed north, in his famous ship *The Golden Hind*, loaded with treasure taken from the Spaniards. Anxious to find a quick

Not long after Drake's return to England, the King of Spain made up his mind to punish the English once and for all. A great fleet of warships was made ready, with thousands of soldiers on board, with which England was to be invaded and conquered. But before the fleet could leave its Spanish port, Cadiz, Drake sailed suddenly into the harbour and sent fire-



Fig. 54 Fighting the Spanish Armada

way home, he sailed more and more northwards, thinking that there might perhaps be an easy way round the north of America, as there was one round the south. Of course, he could not find this. When he reached a point on the American coast nearly as far north as Vancouver, he decided to go no farther but to return home round the world in the opposite direction. With great bravery he sailed west, across the widest part of the Pacific Ocean. After going on and on for more than three months he at last reached the Spice Islands (in the East Indies). From there he went to Java, then right across the Indian Ocean to south Africa, round the Cape of Good Hope, and so north again to Europe and home. He had been away for nearly three years.

ships (boats filled with materials which burn fiercely) among the great ships of Spain, burning many of them. But the next year the Spanish Armada (the great fleet of Spain) was ready again to set out for England. In the English Channel it was attacked by the waiting English fleet, which had smaller but faster ships and sailors who could fire their guns much more rapidly. The Spanish fleet took shelter in a port on the coast of France, but at night the English sent fire-ships among the Spanish, and forced them to leave the harbour to escape being burnt. The English then attacked the Spanish ships and had already destroyed many of them when a storm arose which prevented the remainder from getting away southwards, and drove them into the

North Sea. The Armada gave up all hope of invading England and, unable to turn back because of the English fleet behind them, they had to try to return to Spain by going right round the north of Scotland and to the west of Ireland. Most of them were wrecked in trying to do this. After this the power of Spain grew less while that of the English increased.

some London merchants to start a trading company called 'The East India Company', and in 1614 the Company got permission from the Mogul emperor Jahangir to build a 'factory' at Surat. Such 'factories' were just a group of houses where the merchants lived and kept their goods. For safety they had a strong wall all round where guards were posted. Gradually,



Fig. 55 Inside an East India Company 'factory'

Meanwhile, the Dutch had also joined the game of trade rivalry. They set up a colony on the coast of north America, where New York now stands, and others in Guiana and Brazil. Another was at the Cape of Good Hope in south Africa.

Much of the trade between the ports of north-western Europe at this time was carried in Dutch ships. Goods brought by the Portuguese from the East to Lisbon were bought there by the Dutch and sold in other countries. In 1602 the Dutch East India Company was formed and Dutch ships soon began to bring goods direct from the East. So a fight for the eastern trade began between the traders of the two countries. The Portuguese forts in the East Indies were not strongly defended, so in a few years the Dutch took possession of them. Then they extended their trade to China and Japan, and began to trade with India too. In 1636 they tried to take Goa.

It was about the year 1600 that the English began to try to start trade in India and the East. In that year Queen Elizabeth I allowed

therefore, they became like small forts from which the merchants carried on their trade. 'Factories' were soon set up at Madras, Bombay and Calcutta. With the permission of the Mogul emperor, the Company also kept its own men at inland places, such as Agra and Allahabad, where Indian goods were collected and then brought to the factories on the coast to be shipped to Europe.

The French East India Company was formed later than the English one, but Pondicherry in the south and Chandernagore near Calcutta soon became important trading-centres. About the same time the French were also very busy exploring and trading in north America. They were the first Europeans to sail up the River St Lawrence and to discover the Great Lakes. They traded in valuable skins and furs with the Red Indians. They also set up many trading-posts in the valley of the great River Mississippi and its tributary the Ohio. We shall see later how the rival claims of the English and the French, both in India and in America, led to a 'Seven Years War'.

57

KEY-QUESTION

What discoveries were made by Galileo and Francis Bacon?

This period, which is called the Age of Wonder or the Revival of Learning, was an exciting time in which to live. It was a period when western Europe was reviving after the long darkness of earlier times. Shakespeare's plays often mention the new wonders—the discoveries of new lands, new materials, new food and drink, new ways of doing things, new thoughts and ideas, and new ways of putting them into words.

of telescope had been invented about 1608 by a Dutchman, Lippershey; in 1609 Galileo heard of this, and made a better one which he presented to the Doge (duke) of Venice. Through his telescope he could observe the moon, the planets, sun-spots and many stars too small to be seen with the naked eye.

Galileo's telescope and some other discoveries of his (for example about the increasing speed of falling objects) brought him great fame at first. But presently he found that his opinions were disliked by the authorities of the Roman Catholic Church, who still believed that the earth was the centre of everything and that the sun and stars went round the earth. When he



Fig. 56 Galileo shows off his telescope

We have understood something of the beginnings of this feeling of wonder in the lessons on Roger Bacon and Columbus; in Shakespeare's time that feeling was at its highest. Now we must learn something about two leading scientists of Shakespeare's time.

GALILEO, a great mathematician and astronomer, lived in Italy at exactly the same time as Shakespeare in England and Akbar in India: he became professor of mathematics at the University of Pisa. Long, long before, as far back as 250 B.C., Greek scientists (and Hindus too) had discovered that the earth moves round the sun. But this knowledge, and a great deal more, had been altogether lost and forgotten during the Dark Ages after the destruction of the civilizations of Greece and Rome. About a hundred years before Shakespeare's time, a Polish mathematician, Copernicus, had rediscovered it. But Galileo was able to bring forward much better proofs of this through his improvement of the telescope. A simple form

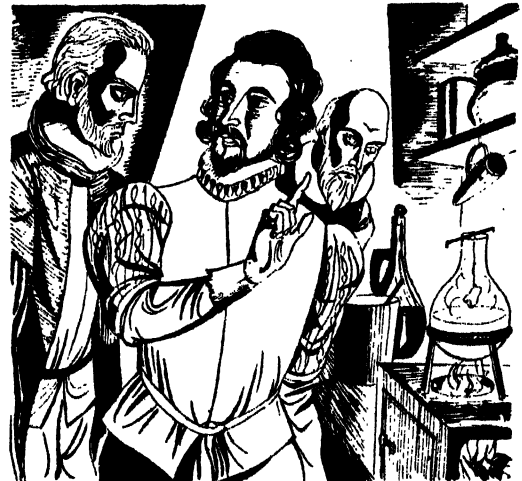
was 66 years old, Galileo was brought before the judges appointed by the Pope. His opinions were stated to be wrong, and he was commanded to say publicly that he no longer believed that the earth moved round the sun. If he had refused to obey, he would probably have been burnt alive, like John Huss of whom we read in Section 50. This was more than the old man could bear. He surrendered, and made the statement required. But the story is that, after having read aloud the statement that the earth does not move round the sun, he said in a low voice to a friend standing very near: 'But it *does* move.' Even if this story has been invented, it may show that men were at last beginning to build their opinions upon the scientific observation of facts instead of merely believing blindly whatever their forefathers had said.

There lived at the same time as Shakespeare in England another great scientist, SIR FRANCIS BACON. He is a quite different person from the Roger Bacon of whom we read in Section 50,

although his last name is the same and he was also a scientist. Sir Francis Bacon is sometimes known as 'the father of modern science' because he was one of the first men (since the time of the Greeks) who showed the scientific method of finding out the truth. He taught that the wrong way is to start with a theory and try to make the facts fit it: the right way is to make a large number of experiments and to note the results carefully. A theory can then be built up. But more experiments must be made and, if any of the results are found to be different, the theory must be changed to fit all the results. The true scientist is always ready to change his opinions when faced with new facts. He does not stick to his opinion like a proud man who is afraid to admit that he has made a mistake.

Bacon died as a result of one of his own experiments. He was going to London in his horse-drawn carriage (there were no railway trains then). It was in the depth of winter and there was snow all around. He had the idea that, if the body of a dead animal could be kept very cold, its decay would be stopped. He got out of his carriage and went to a nearby farm, where he bought the dead body of a small animal that had just been killed. He gathered a lot of snow and put it in his carriage, and

covered the dead body with snow. But he was then an old man and the cold gave him a bad chill, and before he reached London he was so ill that he could not go on. He died soon afterwards. The results of this experiment were not made use of until much later. We now use exactly the same idea in keeping food from decaying by putting it in a 'refrigerator'.



ASSIGNMENTS

- 1 *What is meant by the 'Renaissance' in Europe? Mention some of those who helped to bring it about, and what they did. How were its effects spread?*
- 2 *What were the main causes of the Protestant Reformation? How and where did it spread, and with what results?*

Give a brief account of some of the principal geographical discoveries of the sixteenth century.

What parts of the world were first colonized by the Portuguese and the Spanish?

Give a brief account of the ancient civilizations of the American continent.

PART TWO

THE MODERN WORLD

14

The New Western Nations and their Kings

8

KEY-QUESTION

What is 'nationalism'? How did
'nations' develop?

In the times in which you and I are now living we hear a great deal about 'nations' and 'nationalism'. But perhaps you have noticed that in this book, up to this point, we have hardly ever used the word 'nation'. It is at this point, therefore, that we must find out exactly what is meant by a 'nation' and how the modern nations came into existence.

What is a 'nation'? Is it a group of people all speaking the same language? No: the people of the United States of America and the people of the British Isles are alike in speaking English, but they are distinct nations. The Swiss speak different languages in the various parts of their country. They speak French, German and Italian; but the Swiss are a nation by themselves, and not a part of the French, German or Italian nations. It is not a matter of religion, either, for there are people of various religions in India and in England. Then is it a matter of race? But the English (and still more the American) nation is a mixture of people of many races. So is the Indian nation. What, then, is this thing we call a 'nation'?

In history, from this point onwards, we shall often use the names of the various nations as if they were the names of persons. We speak of 'England attacking Spain' and 'Germany invading France'. We even give feelings to these personalities; when we say that 'Russia was afraid of being invaded'. And we have made pictures of these persons too; you have surely seen the image of 'Britannia' on a British penny, a lady with a three-pronged spear, and a shield and helmet. Or you have seen cartoons of 'Uncle Sam' and 'John Bull', or pictures of 'Mother India'. What are they? The answer is: they are *ideas*.

You will say that, if they are only ideas, they may easily change. That is exactly what has happened. A hundred years ago, people in India never thought of themselves as sons and daughters of Mother India. They thought of themselves as Rajputs or Bengalis or Tamils, or, more probably, as Brahmins or Kshatriyas or Vaisyas. In the same way, in the time of St Francis, the people of Italy did not think of themselves as members of the Italian nation; they thought of themselves as men of Florence, or of Milan. Further back in history, a Frank who was an official under Roman rule was much prouder of being a Roman citizen than of being a Frank. It depends, you see, upon the extent to which people feel that they have *interests in common*. If you were a Roman Catholic, for example, or a Muslim, and if you felt that you had more in common with fellow-Catholics or fellow-Muslims than you had in common with your next-door neighbour who happened to be a Protestant or a Hindu (even though he was of the same race as yourself and spoke the same language) then, naturally, your actions would be influenced by that *idea*. Then, if you were asked to join in some common action, whether peaceful or warlike, you would not respond to the idea of belonging to the same *nation* but rather to the idea of belonging to the same *faith*. And it is just

because people in past times were influenced more by the idea of having the same religion, or of belonging to the same city, or the same caste, that we do not hear anything about 'nations' until comparatively modern times, that is, till after the Renaissance or the Revival of Learning in the west. That may be partly due to the fact that the new learning, and the discoveries that accompanied it, caused the men of the western world to alter their ideas about almost everything, and about religion among other things.

This breaking-up of old ideas, however, would only account for the disappearance of the old feeling of religious unity. How can we explain the appearance of the new ideas of national unity?

The most important cause of it, perhaps, is this. *When people have to resist a common enemy, they begin to feel united.* Let us try to follow up this idea.

In feudal times, as we have seen, there was no strong central government in the various countries. The people were divided into small groups, each group being subject to its feudal lord. But by about the fifteenth century things began to change; and the use of gunpowder in warfare had a good deal to do with this. So long as fighting remained mainly a matter of hand-to-hand combat, the personal bravery of those whose main occupation was fighting (that is, the noblemen, the fighting class or Kshatriyas) counted for a great deal. But the invention of gunpowder made it as easy for a commoner to kill a knight as for a knight to kill a commoner. The bullet did its work equally well, whether the gun was fired by a prince or a peasant. So the power of the nobles began to decline, and that of the king to increase. The king had fewer serious rivals to his power among his own nobles. His chief rivals thus became the neighbouring kings.

Now when the kings had less fighting to do against their own nobles, they turned their attention to enlarging their kingdoms. They found they could not do this unless they invaded the countries of their neighbours. It was easy to find some excuse for doing that. When both parties were warlike, like the English and Scots on each side of the border between England and Scotland, the smallest thing was enough to set them fighting. In other cases, the king of one country would claim to be the rightful king of a neighbouring country, saying that his ancestor had been the original ruler of that country. This was the cause of several invasions of France by English kings in the

Middle Ages, and in the fourteenth and fifteenth centuries a large part of France was under the rule of English kings. Yet another excuse was that of religion. This arose after the time when the Protestants began to break away from the Roman Catholic Church. It was the cause of a very fierce attempt by the King of Spain, who was a Roman Catholic, to crush the Protestants in Holland (see Section 51).

Every one of these attempts to force the people of one region to become (against their will) the subjects of the king of a neighbouring region helped to make the attacked people unite in resistance to the invader. In the face of danger from a common enemy they began to forget the differences which had formerly seemed so important; they began to think of themselves as a 'nation'. This is how the spirit of nationalism arose.



59

KEY-QUESTION

Which countries had strong kings in the sixteenth century?

It will be helpful if we take some examples. The people of France began to have this feeling of unity in resisting the invasions of the English. A climax was reached when in the year 1429 the famous JOAN OF ARC, a peasant girl who dressed herself in armour and led the French armies, actually succeeded in driving the English out of France and in having the King of France crowned in France's ancient capital city, Rheims. About the same time, Spain was undergoing a similar change. We have seen how it had been invaded by the Muslims. After several hundred years of Muslim rule, the Christians began to unite, and under King Ferdinand of Aragon the Muslim rule was ended in 1492. In 1499 the people of Switzerland won their independence from the Austrians who had been oppressing them for centuries. The Swiss formed themselves into one of the first of the European republics, and it is interesting to note that differences of language did not prevent them from uniting into a nation.

The English began to develop nationalism a little later, mainly because of the danger that threatened them from Spain in the reign of Queen Elizabeth I. The Spaniards were angry with the English sailors for interfering with their ships that brought gold from the newly discovered Americas. Also, Queen Elizabeth was a Protestant, and the King of Spain wanted to win back England for Roman Catholicism. As he could not attack England except by invading it from the sea, he sent a great fleet of warships (an *armada*) which was defeated in 1588 by the lighter and more skilfully manned English ships.

This same King of Spain tried to force his own subjects in Holland to give up their Protestant religion, as we learned in Section 51. This united them in resistance to him and after a tremendous struggle the Spaniards had to recognize Holland as an independent republic in 1609. One more 'nation' had been born.

Russia was another country which began its existence as a nation through resistance to invaders. We have seen how Russia formed part of the huge empire of Jenghiz and Ogdai Khan. Till 1480 the Grand Duke of Moscow was a feudal chief under Mongol rule. But in 1480 IVAN THE GREAT refused to pay tribute to the Mongols any longer, and set up his own government.

The other modern nations did not develop until some time later. Germany was hopelessly divided by religious struggles till the eighteenth century. Some of its feudal princes took the Catholic side and some the Protestant. From 1618 till 1648 a terrible war, known as the Thirty Years War, between the rival princes and their supporters, devastated the whole country. Italy, too, developed the spirit of nationalism quite late, partly because of the strong influence of Catholicism through the Pope's court at Rome, and partly because of the existence of the many rival small states which we have already noticed. It was not until 1861 that the whole of Italy was united under one king, mainly through the efforts of the famous patriot Garibaldi about whom we shall read in Chapter 16.

Nations developed in eastern Europe only when the rule of the Turks was thrown off, which took place only about a hundred years ago.

Owing to all the causes above mentioned, the sixteenth century was a century of strong kings, and it is worthwhile noticing the names of some of these. We have already mentioned

FERDINAND, the king of north-eastern Spain (Aragon) who united that country in resistance to the Muslims. Not long after his death, the kingdom of Spain became united with that area of northern and central Europe which had been called 'The Empire' or 'The Holy Roman Empire' since the time of Charlemagne. This was due to the intermarriage of the royal families of central Europe with those of Spain, which resulted in several thrones being inherited by one prince, Charles V. Charles's empire included the Netherlands (Holland and Belgium) and this was how it came about that his son, Philip, who became King of Spain when Charles died, was also ruler of Holland. It was this Philip who attacked England with his Armada, and who tried to force the Dutch to become Catholics.

About the same time there was also a strong king in France. His name was FRANCIS I. England at that time had HENRY VIII as its king. These three kings, of Spain, France and England, were rivals, and when they were not fighting with one another openly they were secretly supporting one another's enemies, or plotting one another's downfall. It was partly owing to this rivalry of kings that Henry VIII declared that he was independent of the authority of the Pope (the King of Spain being the great supporter of Roman Catholicism and the Pope's authority). This action led to England being regarded as a Protestant country, and increased the feeling of national independence.

Islam, too, had strong rulers at this time. In 1520 SULEIMAN THE MAGNIFICENT became Khalifa, and once again the whole of the Middle East was under one strong ruler. Suleiman not only ruled from Bagdad to Constantinople, but he extended Turkish rule right into central Europe. The whole of the Balkan peninsula came under his rule, and the whole of Hungary. He besieged Vienna in 1529, but could not take it. Once again, as when Charlemagne's ancestor at the Battle of Poitiers resisted the Muslim attack on Europe from the west through Spain, Islam was checked from further advance. Northern and western Europe (except Spain) never came under Muslim rule.

One other strong Muslim ruler of these times we must also note. That is BABUR, the descendant of Jenghiz Khan, who had set up his kingdom in Afghanistan in 1505, and then invaded India and captured Delhi in 1526. As we read in Section 48 he was the founder of the Mogul empire in India.

KEY-QUESTION

What happened in the reign of Louis XIV of France?

We have studied, in Sections 58 and 59, the growth of 'nationalism', and we have seen how the breaking-up of the feudal system, and the weakening of the power of the nobles, led to the rise of national kings who became one another's rivals in power and wealth. We shall now see how those kings, in most countries, began to think of themselves as divinely appointed rulers, with the right to do what they pleased in the lands they ruled. And then we shall see how in every case this led to revolt by the people they ruled over, and to the establishment of new forms of government.

rounding himself with such luxury and grandeur as had never been seen before. Both these aims needed a huge expenditure of wealth: for the first, a great army; for the second, magnificent palaces and luxurious surroundings. The money for these could be had only by taxation, for the days of looting other people's countries were nearly over. The idea of Louis was that his people—the common people, cultivators and traders, not the nobles—existed simply to provide him with the necessary means to get what he wanted.

The early part of his reign was occupied by a Civil War between the French nobles. This war, by destroying what little power remained to the feudal lords, helped Louis a great deal in establishing himself as the only power in the State. When that was done he began his



Fig. 57 Louis XIV and Versailles

LOUIS¹ XIV of France reigned longer than any other king in European history. He came to the throne in 1643, and died in 1715. His reign covers seventy-two years and overlaps the period of Aurangzeb's long reign in India by twelve years at the beginning and eight years at the end. 1658-1715.

Louis was not a wicked man. He was able and ambitious, and his aim was to make France the most powerful and most admired nation in the world. But in thinking of France he was not thinking of the people of France, but of himself and his court. He is famous for his saying: 'I am the State'. And it was *that* State which he succeeded in making the wonder of the other nations of Europe. He aimed first of all at the extension of his kingdom from the Rhine to the Pyrenees, and secondly at sur-

attempt to enlarge the boundaries of France by conquest. He started by invading the Netherlands (Belgium). Almost the whole of the remainder of his long reign was occupied with war after war to enlarge his kingdom. This aim was naturally resisted by the countries he invaded, and also by other nations (including England), which were afraid that Louis would make France too powerful. They therefore allied themselves against him. Thus began the policy which is called the 'Balance of Power'. This policy continued right down to the time of the Great War of 1914, in which groups of allied nations fought on each side.

In spite of the great trouble Louis took in training a most efficient army, under very able generals, he did not succeed in his aim. The chief cause of his failure was the military skill of the English general, John Churchill, Duke of Marlborough, an ancestor of Sir Winston

¹ Pronounced 'loo-ee'.

Churchill, who defeated the French armies in a series of great battles in the Netherlands. The constant warfare was a terrible strain on the finances of France.

Meanwhile, Louis was succeeding in his other object—to make his court magnificent. He made many splendid buildings in France, the most remarkable of all being the great palace at Versailles,¹ near Paris, which cost several crores of rupees. Though no longer a royal palace (because France is now a republic), it is still used for great international gatherings. The Treaty of Versailles, which concluded the Great War of 1914-18, takes its name from that place, because the treaty of peace was signed there.

It was in Louis' reign that France became the leader of Europe in matters of dress, manners, furniture and architecture. Louis liked to encourage literature, too, and some of the most famous French writers lived in his time—the writer of fables, La Fontaine, and the playwrights Racine and Moliere.²

When Louis died, in 1715, he left France a country full of an outward show of splendour, but full of discontent and poverty within.

Other countries, at the same time, had kings who also tried to become 'Grand Monarchs'. In England the Stuarts were trying to assert 'the divine right of kings' to make their subjects obey the ruler's will in all things, including matters of religious belief, as well as provide him with the money to do whatever he pleased, to carry on costly wars or build expensive palaces. Both these attempts had far-reaching results which we must now study.

The attempts of the Stuart kings of England (successors of Queen Elizabeth I, and not so wise as she) to force their subjects to accept the religion of the king gave rise to a new nation, but not within the boundaries of the old. In 1620 the Pilgrim Fathers, a band of Puritans,³ left England in disgust, in the sailing-ship *Mayflower*, and landed on the shores of North America. There they founded the first of the 'New England' colonies which later became the backbone of the United States of America. Louis' persecution of the Protestants of France had a similar effect, and many of the French Protestants (or 'Huguenots'⁴ as they were called) emigrated either to the neighbouring Protestant countries, Holland and England, or to America.

¹ Pronounced 'vare-syee'.

² Pronounced 'ra-seen' and 'mo-lee-air'.

³ Extreme Protestants.

⁴ Pronounced 'hew-ge-no'.

61

KEY-QUESTION

In what way did Parliamentary government develop in England?

The attempts of these Grand Monarchs to tax their people in order to raise money had equally unexpected results. Louis was so powerful that during his long reign he only heard the discontented grumbings of his over-taxed subjects. But Charles I, the second Stuart King of Great Britain, was not so lucky. (Scotland had been united with England under the first Stuart, James I, King of Scotland, who inherited from Queen Elizabeth the throne of England too; so from now on we can speak of 'Great Britain'.) Like Louis, Charles believed that he had the 'divine right' to tax his people as he pleased. But by this time the English, through their rapidly increasing overseas trade, were no longer divided on feudal lines simply into nobles and tenants. There had sprung up a very large *middle class* of people, traders, merchants, skilled craftsmen, professional men, men who had become wealthy by their own hard work and ability. When these people were asked to give their money to the king as taxes, they wanted to know what the king intended to do with the money. The instrument through which they made their protest was known as *Parliament*. This Parliament of the English people has been the model for the parliaments of self-governing countries in many parts of the world, so it is important that we should know a little more about it.

The elected English Parliament began in the following way. In the thirteenth century the feudal nobles of England were in revolt against a king called John, who was trying to make himself powerful and to get more money from the people. The feudal nobles joined together and forced King John to sign an agreement that would grant certain fundamental rights to his subjects. Among other things, the king promised that no man's property should be taken from him (i.e., confiscated or taxed) except with the consent of that man's equals, (i.e., by *law* and not at the personal pleasure of the king), and that no man should be imprisoned without a legal trial. This agreement is called *Magna Carta*, or the Great Charter, and King John was made to sign it in the year 1215. It is very important because it marks the beginning in Europe of two ideas: (i) that *a king must rule according to law*, and not just as he pleases; (ii) that *laws must be made by the representatives of those who are to be governed by those laws*,



Fig. 58 Charles I and Cromwell

that is, *by the representatives of the people*. In the reign of the very next king after John, a Parliament consisting of such representatives was called to decide how much money should be provided for the king to spend. Most of the members of that Parliament were nobles, or Lords, but there were also two representatives of each county or province and two from each borough or city. And, as the interests of these people (the 'Commons' or Commoners) were different from those of the Lords, they began to meet separately from the Lords. This is how the two Houses of Parliament arose, the 'House of Lords' and the 'House of Commons'. The House of Commons, you see, was always an *elected* body of representatives, whereas the Lords were those who were *born* noblemen, or created nobles by the king, as they still are. Some of the Bishops, or chief men of the Church, also were and are included in the House of Lords.

Now, as we have seen England was gradually becoming a rich country, through the trade of its prosperous middle class. So, when the king wanted money, a good deal of it had to come from taxes which the big merchants would have to pay. Thus it came about that, when the king wanted money, his minister would go to the House of Commons and tell the assembled members that the king proposed to collect such-and-such taxes, and that he expected them to agree to pay those taxes. This

meant that really, *the House of Commons had control over the supplies of money for the king's use*. And, presently, if the king was doing anything that they did not like, the Commons used to demand that the king should promise *redress of grievances before they voted supplies*, i.e. the king must remedy whatever was wrong before they would give him any more money. This, as you can see, acted as a very powerful check on the king's actions; and naturally those kings who believed in their 'divine right' to do as they pleased did not like it at all. But it was not until the reign of King Charles I, who became King of England about twenty years before Louis became King of France, that the struggle became really serious.

Charles wanted to behave like a 'Grand Monarch', and he refused to ask Parliament's permission to collect taxes: he asserted his *right* to take them, and he tried to do so. When the House of Commons objected, he sent his soldiers to arrest the chief members. Then he dissolved Parliament, refused to allow it to hold its meetings, and ruled without its consent, as he believed he had the right to do, being, as he thought, king by 'divine right'.

But Parliament was too strong to submit to such treatment. It also organized an army, and there was a Civil War—the king against his Parliament, with most of the nobles (though not all) on the king's side, and most of the townspeople on the side of Parliament.

For four years they fought, and in the end *the king was defeated* and taken prisoner. He was brought to trial—a king tried by his own subjects. Because he would not consent to rule according to the law, but insisted on his right to do as he pleased, Parliament condemned him to the punishment of a traitor to the country, the punishment of death. He was beheaded publicly, in 1649. This was a terrible blow to 'Grand Monarchy'.

It is interesting to know what happened afterwards. For the next eleven years England tried the experiment of being a *republic*. The president, or 'Lord Protector', as he was called, was OLIVER CROMWELL, the man who had led the Parliament to victory. But the experiment was not a success. Cromwell was a strong man, and while he lived there was no revolt. But those who assisted him were as tyrannical and intolerant in their own way as the king's men had been. In matters of religion they tried to force everyone to accept their own extreme Protestant views. So when Cromwell died, there was at once a movement to put a king on the throne again. In 1660 the son of Charles I, who had been living most of the time with Louis XIV, in France, was invited to come back, and was placed upon the throne as Charles II. Unlike his father, he took good care not to displease Parliament. He said that he did not want to 'go on his travels again'! When he died, his brother came to the throne as James II, but he was not so wise as Charles II. He followed in the footsteps of his father, and tried to do as he pleased. He had not learned by his father's experience that he could not do that as King of England. He was a Roman Catholic and he tried to force his own religion upon his subjects. The people of England had had enough of that. Parliament invited William of Orange, the same Dutch prince who had been fighting against Louis in Holland (and great-grandson of William the Silent mentioned in Section 51) to accept the throne of England, as his wife was a daughter of James II. This time there was no Civil War. James fled (he was allowed to escape) to France, where Louis gave him shelter. It was a bloodless revolution. And the most important point of all is that, since William owed his throne to Parliament, *he was obliged to govern the country according to the laws made by Parliament*, and not as he pleased. England has never had any more 'Grand Monarchs' since then. It is what we call a 'limited monarchy', ruled by 'Parliamentary government'.

62

KEY-QUESTION

How did Russia develop under Peter the Great?

We must now take a glimpse at a few of the other countries which also developed 'Grand Monarchies' at this time, or soon after.

There was PETER THE GREAT in Russia, whose reign began when Louis' was at its height. It was he who began to 'Europeanize' Russia, which till then had been more an eastern than a western power, because of its long contact with the Mongols.

Russia today is one of the largest and most powerful nations of the world, occupying a huge block of land stretching from the Baltic Sea to the Pacific Ocean, and from the Arctic Ocean to the boundaries of India and China. But it began as a small country surrounding Moscow, mostly covered with forests and with no outlet to the sea. All the coastline of the Baltic Sea was under the rule of the Swedish king, and all the southern parts near the Black Sea and the Caspian Sea were ruled by Tartar and Turkish princes and kings. In the year 1682, when young Peter the First came to the throne of the Tsars (the Russian kings) he was only ten years old and he was a king only in name. The government was carried on by his elder sister, and Peter was left to play. His greatest delight was to sail ships, and presently he began to want to build ships, too.

The only sea that Peter had under his control was the White Sea, in the Arctic north, which is frozen for more than half the year. But here he made his experiments and once he narrowly escaped being drowned on a stormy voyage to some islands in the White Sea. When he was old enough to be really Tsar, Peter made his former hobby into a more serious occupation. He loved to use tools and to experiment with all sorts of machines. He gathered a group of young men, chosen not because they belonged to rich or noble families, but because they were interested in the same sort of things as Peter. One of these men was a Swiss, named Lefort. One of the remarkable things about Peter was that, though he had been brought up to be a king, he was always willing to learn by beginning at the very bottom, and working upwards till he was fit to lead and direct others. For example, in his group of companions, he was not the leader because he was the Tsar. If others showed themselves abler than he in certain things, he used to promote them to leadership and work under their command. This is one

of the things that helped him to become 'Peter the Great', as he is now called.

By this time Peter had begun to feel that the White Sea was not big enough for him, and he looked about for a more suitable place. There were two seas to choose from: the Baltic Sea to the west and the Black Sea to the south. Both were under the rule of other kings. The Baltic coast was under Sweden: the Black Sea was entirely within the great empire of the Ottoman Turks.

navy prevented the Turks from reaching Azov from the sea. Peter had won his opening to the ocean. He built the harbour of Taganrog as the first harbour for his navy on the Black Sea.

But this was only the beginning. Peter now wanted to see how things were managed in the more advanced countries of western Europe. He decided to send ambassadors to the countries most skilled in the things he was especially interested in. But just to hear from others what they had seen could not satisfy a man like Peter.



Fig. 59
Russia in the time
of Peter the Great

If you look at the map of Russia you will see that the River Don flows from central Russia, not very far south of Moscow, to the Sea of Azov, which is a bay of the Black Sea. At its mouth is Azov, which at that time was a strong fortress of the Turks. Peter attacked this fortress with his army but he could not take it. He went back to Moscow and decided that next year he would try a different plan. He gathered together a huge number of carpenters and engineers, and at Voronezh (which, you will see, is on the River Don) he set them to work to build a navy. The workmen laboured night and day, led by Peter himself, the most skilful workman of them all. In six months his ships were ready, and this time he captured Azov. His soldiers surrounded the fort, and they were able to starve it into surrender because Peter's

So Peter went, not as a leader but dressed as a common sailor, with Lefort as his chief! In this way he made certain that he would be able to spend his time learning exactly how ships were built in other countries, what tools were used, what new machines had come into use. He did not want to waste a minute in polite talk with big officials or even with fellow-kings!

For more than a year Peter actually did go from country to country, seeing what he wanted to see and learning what he wanted to learn. He saw how guns were made at Konigsberg in Prussia, how ships were built by the Dutch and by the English; he studied anatomy; there seemed no end to all the things he wanted to know how to do. But he could not stay away longer from Russia. A rebellion started, and he had to hurry back to crush it. He did so

in a few weeks, and as soon as he had finished this piece of work, he surprised Russia in another way. Until that time the Russians had dressed quite differently from other European people. They wore long loose robes. The men all had long beards. Peter decided that Russia must become modern in appearance too. He commanded all the noblemen of his court to come to him one day, and with his own hands he cut off their long beards and moustaches! The wearing of long robes was forbidden. Russians must dress like the Germans and the French. And, from that day, if anyone allowed his beard to grow long again, he had to pay taxes according to the length of his beard!

Now Peter turned his attention to the Baltic Sea. He attacked the Swedes, and after two years of war he forced the Swedish king to give up all the provinces which are on the coast of the Gulf of Finland on the Russian side. This gave Peter the great chance he had been longing for—to build a new capital city for Russia, on the sea-coast. He founded the city of St Petersburg (named after Peter's patron-saint), which was renamed Leningrad after the Russian Revolution of 1917.

There is no doubt that Peter deserved his title of 'The Great'. But although he possessed great and noble qualities, we must not be blind to the fact that he also did great evil too. In order to carry out what he wanted, he did not care how much pain he caused or by what means he reached his aim. He lived in an age when cruelty was not much thought of, so perhaps we must not judge him too severely for being cruel. It was a difficult task to make Russia into a modern nation, and Peter succeeded where a softer and kinder man might have failed.



63

KEY-QUESTION

Why and how did Europeans begin to colonize North America?

We have already seen that, in the struggle between Roman Catholics and Protestants, the kings who took opposite sides usually expected their people to accept the religion of the king. But people who were really struggling for freedom to worship in their own way would naturally not agree to this. Thus it happened that in the seventeenth century (that is from A.D. 1600 to 1700) many people who were anxious to follow the religion they believed to be true were obliged to leave their mother-country, because their kings wished them to change religions and sometimes tried to force them to do so by imprisonment and torture.

Most famous of these people were *The Pilgrim Fathers*, already mentioned in Section 60. When the English king took the side of the Protestants, he made himself head of the Church of England and separated it from the Roman Catholic Church. But this did not mean that he allowed people to worship in whatever way they thought best. They had to worship in the way laid down by the Church of England. If they refused to do so, they were punished severely by being fined or imprisoned or in crueller ways, such as by being whipped or having their ears cut off. About the year 1620 a group of people decided to leave England in order to have complete freedom. First they went to Holland, but then decided to make a new home in an entirely new country, America. One hundred and two men, women and children set out in a ship named *The Mayflower*, about twice the size of the ship in which Columbus sailed. They intended to land on the coast of Virginia but bad weather drove them further north and, after a voyage of three months, they landed on the coast of Massachusetts (see map) at a place a little to the south of where Boston now stands. They called the place Plymouth, from the name of the last place they saw in England. After some years of struggle the colony began to prosper. Every year more shiploads of people arrived, and villages began to spring up all along the shore of Boston Bay.

But the sad thing is that those people who had left their mother-country in order to have freedom to worship in the way they thought right were not willing to give the same freedom to others in their new home. They had not learned the lesson of tolerance. They behaved so cruelly to those who wished to worship in a

different way that newcomers were obliged to set up colonies of their own on parts of the American coast north and south of Massachusetts. This was how the colonies of Maine and Connecticut arose. Further south there were some Dutch and Swedish colonies, the chief of which was New Amsterdam. This was later taken by the British from the Dutch, and renamed New York. At this place the famous city of New York has now grown up. Still

South of Pennsylvania on the map you will see Maryland. Maryland was a Roman Catholic colony, for Roman Catholics were not treated well in Protestant England. South of Maryland is Virginia, the earliest of the English colonies in America, founded in 1584 by SIR WALTER RALEIGH. It was in Virginia that Europeans found Red Indians smoking the leaf of the tobacco plant; and even now 'Virginia' tobacco is the most famous in the



Fig. 60
The American Colonies

further south there was a colony started by a great man named WILLIAM PENN. Penn is of special interest to us in India because he believed in the same ideas of non-violence as Mahatma Gandhi. His colony, Pennsylvania, was famous for allowing complete freedom for everyone to worship in their own way, and also because the colonists there were non-violent towards the Red Indians. The result was that there was friendship between the colonists and the Red Indians, instead of frequent fighting as in the other colonies.

world. Also it was from Virginia that Sir Walter Raleigh brought the potato-plant to Ireland; it has since become the chief crop of Ireland and one of the most important food plants in most of the cooler regions of the world.

South of Virginia you will see Carolina. North and South Carolina were originally colonies of French Protestants who had left France because the Roman Catholic French king treated them badly. English and Scottish settlers then came, and the colonies gradually became British. South of the Carolinas is Georgia.

This colony was started long after the others by a kind-hearted man who saved from prison a large number of people who had been imprisoned for debt. To save them from getting into trouble again, he sent them to America where they started the colony of Georgia, named after King George II of England.

Most of the colonies mentioned above were either British or became British not long after they were started. But south of Georgia you will see Florida. This part of America was first discovered by Spaniards who came from the West Indies not long after the time of Columbus. On the west side of the River Mississippi is Texas, which was also a Spanish colony, and then comes Mexico, about which we have read in Section 55.

But between Florida and Texas there were some French colonies along the banks of the great River Mississippi. These were named Louisiana after the French King Louis XIV. At the end of Section 56 we learned that the French were also the first to sail up the great river of the north, the River St Lawrence, and to discover the Great Lakes. Now, if you look carefully at a physical map of North America you will see that many of the tributaries of the River Mississippi have their sources not far from the Great Lakes. So it was not difficult for the French explorers who reached the Great Lakes to find those tributaries, especially the biggest tributary, the River Ohio, and to sail down into the River Mississippi. This is exactly what they did, and we shall now see what was the result.



64

KEY-QUESTION

How did the French and British become rivals in America, Europe and India and what was the result?

We have seen that the British colonies in America were all along the east coast, while the French explorers went up the River St Lawrence into the Great Lakes, and then down the River Ohio into Louisiana. Look at the map again, and you will see why the two nations, British and French, presently began to fight. The British colonies grew quickly: many

people came from the British Isles and other countries of Europe to make their homes in America. What had been little villages on the coast became important harbours, and more and more people went inland to make farms and build new towns. The people of the British American colonies began to want more space to live in. But when they crossed the mountains which are all along the eastern coast (see map), they came to the wide valley of the River Ohio—and there were the French.

The French colonists had more space than they could use. America, before the Europeans went there, was peopled entirely by a race (who came originally from north-east Asia) now known as Red Indians. You learned in Section 53 how they got that name. But the number of Red Indians was very small for so huge a continent as America. In the whole of North America there were probably not more people in the time of Columbus than there are in Madras city at the present time. The British colonists therefore wanted to extend their lands to the west. But the French did not wish to let the British occupy the country which they had already claimed for France. They built strong forts all along the Rivers St Lawrence and Ohio, and threatened to drive out the British if they came any nearer.

Just at the same time the French and British became rivals in India. If India had been a united nation under a strong ruler like Akbar or Shivaji, about whom we have already read in Chapter 12, no foreign power would have been able to interfere in her affairs. But after the death of Aurangzeb, the Mogul power grew weaker and weaker, and many of the Nizams and Nawabs of the various provinces made themselves independent rulers of States. In the midst of such disorder it became difficult for the French and British East India Companies to carry on their trade without the protection of some armed forces. At first they only strengthened their forts and kept soldiers to defend them. They then began to help the Rajas and Nawabs of the neighbouring places to increase their authority. They trained Indian soldiers for the armies of these Indian rulers, supplying them with European officers and with guns. When the Rajas and Nawabs began to fight each other with the help of these armies, the French and British East India Companies often found themselves on opposite sides, one Company helping one ruler and the other Company another. From this they began to fight each other with the Indian rulers' help, and so the struggle began to grow into a regular

war. Thus, the French and the British were ready to fight each other both in North America and in India. We shall now see how they fought in Europe too.

England at this time had a great Prime Minister, whose name was WILLIAM PITT. Pitt was only 27 years old when he first became a member of the British Parliament, and he soon became famous by his eloquence. Little by little he rose to power and when he was 48 years old he became Prime Minister. It was he who really laid the foundations of the British empire. He saw that the struggle between England and France was sure to come, and he made up his mind that England must win. This is what he did.

First of all, he chose young and able leaders for the British navy, and for the British armies in America and India. He sent them out to fight the French, with the best equipment that could be got. It was Pitt who chose ROBERT CLIVE to lead the British in India. Clive was only 27 years old but he soon showed that he was a military genius. The commander chosen by Pitt for the British forces in North America was JAMES WOLFE, a young officer only 31 years old.

The second thing Pitt did was to keep the French busy in Europe, so that they could not send much help to their armies overseas. This he did by supporting the chief European enemy of France, KING FREDERICK II OF PRUSSIA. Frederick was the greatest military genius then alive, and he had trained the Prussian army until it was the most powerful in Europe. With the help of this army he planned to make

Prussia one of the greatest nations in Europe. In order to do that he had to defeat the French, who were his strongest rivals. Pitt sent some British soldiers to help Frederick, but the chief help he gave was in money, which Frederick needed very badly to pay his men and to feed and equip them properly.

The war lasted for seven years, from 1756 to 1763, and for this reason it is known as The Seven Years War. Frederick had a difficult time at first: for Russia, Sweden, and Austria were on France's side against him. But, fortunately for Frederick, the Empress of Russia died, and the next ruler, who was a great admirer of Frederick, withdrew from the war against him. Helped by the discipline of his well-trained army, he then gained victory over France and Austria. Meanwhile the British navy drove the French from the seas, and British armies under Wolfe in Canada and under Clive in India defeated the French on land. Peace was made in 1763. Under the Treaty of Paris the French had to give up all their claims to lands in North America and India. Prussia became one of the leading nations of Europe, and the British empire was born. This was mostly due to the work of William Pitt (who was by that time Earl of Chatham) and to Frederick II, King of Prussia, known from that time onwards as Frederick the Great. Frederick deserved the title, not only because he was a great soldier, but because he was the first European king to try to educate all his people and make them tolerant of each other's religion. In these things he was far ahead of his time.



ASSIGNMENTS

- 1 What do we mean by a 'nation'? How did nationalism develop?
- 2 Mention some of the strong kings of the sixteenth century and what they did.

- 3 How did Parliamentary government develop in England?
- 4 Why and how did Europeans set up colonies in America and India?
- 5 Give a short account of 'The Seven Years War' and its results.

65**KEY-QUESTION****How did the Maratha empire come into existence and why did it decline?**

In Section 49 we read of how the great Maratha Shivaji had defied the Mogul Emperor Aurangzeb. His kingdom did not long survive his death in 1680. Aurangzeb spread his rule steadily, taking and killing Shivaji's successor, so that when he died in 1707 he appeared to be undisputed master of all northern India and the Deccan plateau. But the Marathas had never been completely conquered. Though unable to continue organized resistance, they used their hill forts as centres from which to continue fighting their much more powerful enemy, just as the Dutch had used their water-surrounded villages against their Spanish oppressors a century earlier.

Aurangzeb, like the Spanish king, Philip, who tried to force his own religion upon his Dutch subjects, was a man of sincere religious belief. He avoided luxury and devoted his whole time to state affairs. He was an able general, but he failed to win the confidence of his ministers and officers because he never trusted them. Within five years of his death, revolts broke out in many parts of the Mogul empire. With such great and well-equipped Mogul armies fighting against them it was the wisest policy for the Marathas to avoid meeting their opponents in a single great battle in which defeat would have been disastrous. Instead, each of the Maratha leaders, Scindia, Holkar, Gackwad, Pawar and Bhonsle, attacked the Moguls in his own area. In that way they were able to reconquer kingdoms for themselves in Maharashtra, Gujarat and central India. Those states were ruled by the descendants of those Maratha leaders until 1949.

Within fifty years of Aurangzeb's death nothing was left of the mighty empire established by the Moguls, except the province of Delhi. But the Marathas, who had seemed so utterly

defeated, were regaining their power throughout western and central India. The Maratha chiefs regarded themselves as united under the central leadership of the Peshwa, the Prime Minister of Shivaji's successors. Under the great Peshwas, Baji Rao I and his son Balaji Baji Rao, the Marathas all combined. Even the terrible defeat which they suffered, through bad generalship, at the Third Battle of Panipat (1761) against the invader Ahmed Shah Abdali, did not break their spirit. Under Madhava Rao I, son of Balaji, the Maratha rule was re-established throughout the greater part of northern and central India from Delhi to even beyond the borders of what is now Madras State. Madhava Rao died before he could complete his work, and as he had no son, disputes began about the succession to the office of Peshwa. The British, who by this time had greatly increased their power in India through their defeat of the French, took advantage of these divisions among the Marathas. They either defeated one party by helping its rivals, or made treaties with them separately under which the independence of the states of the individual chiefs was guaranteed. Until 1949 important Maratha states such as Gwalior, Baroda, Indore, and many others existed, in which Hindus and Muslims lived and worked together side by side more peaceably than in many other parts of India. This shows that if the policy of Akbar had been continued by his successors, and if Shivaji had been won over as an ally of Mogul rule as the Rajput princes were won over by Akbar, the subsequent history of India might have been very different from what it turned out to be.

The history of the Mogul empire in India after the death of Aurangzeb is one of disaster. Aurangzeb wished his three sons to divide the empire between them peacefully, but instead of doing that, they fought one another. Two were killed in battle, and the third, Muazzam, became emperor under the title of Bahadur Shah. During the next twenty-five years, princes and nobles plotted and struggled to gain power and wealth for themselves, and revolts broke out all over the empire. Under the Peshwas the Marathas grew stronger and stronger: Baji Rao I conquered Malwa in 1724 and Gujarat in 1731. In 1739 he defeated the Portuguese and captured Bassein. His son Balaji Baji Rao further extended the Maratha empire into Orissa and Bengal.

In the south, the Nizam, though still in name a viceroy of the Mogul emperor, in fact became an independent ruler of a large province with Hyderabad as its capital. The Rajputs gradually regained their independence; one of the ablest was Raja Jai Singh of Amber, builder of Jaipur.



Fig. 61 The Marathas force the Mogul emperor to accept their terms

The warlike Sikhs were creating a new state in the Punjab. The rulers of Oudh and Bengal declared their independence. By the year 1735 the Mogul emperor ruled only a small region around Delhi.

The final disaster came in 1739. Nadir Shah, the ruler of Persia, conquered Afghanistan, and threatened to invade India. The Mogul emperor, Mahommed Shah, was incapable of stopping the invasion and appealed in vain to his viceroys to come to his rescue. Nadir Shah entered Delhi and allowed his soldiers to kill and plunder as they pleased. Like Timur, he did not come to rule; Mahommed Shah was permitted to remain as emperor, but Nadir Shah went home to Persia with the Koh-i-noor diamond, the Peacock Throne and other booty valued at many crores of rupees.

The Marathas might have completed the destruction of the Mogul empire at this time, if they had followed Shivaji's plan of creating a strong state in the south before trying to conquer the whole of India. Instead, they allowed their

daring horsemen to make raids all over north India. The Maratha government at Poona could not possibly find enough capable men to administer such vast new territories. The regions they conquered were therefore governed as in feudal times, by jagirdars under Maratha chiefs at Gwalior, Indore, Nagpur, Dewas, Dhar, and other centres.

In 1757 they entered Delhi and forced the Mogul emperor to accept their own terms for peace; in 1758 they defeated the Nizam, and conquered the Punjab. This brought them up against the Afghans (who had succeeded in getting rid of Nadir Shah), and in 1761 a great battle was fought on the famous field of Panipat. The Marathas were defeated.

This defeat did not bring about the fall of their empire; but its spread into north India was checked. It also resulted in the great Maratha chiefs gradually ceasing to be controlled from Poona, but becoming independent rulers of Maratha states, such as that of Mahadji Scindia at Gwalior and of Holkar at Indore.

In the meantime, in the south and east of India a new kind of invasion was taking place. We have seen how the British and the French set up trading-stations with the permission of the Mogul emperors; and we have seen how the rivalry between them in Europe and America also spread to India. In 1748 both the Nizam and the Nawab of the Carnatic died. The French, under their leader Dupleix, who had become Governor of the French settlement at

now, during his absence, it was plundered by every petty official and clerk of the East India Company, with the help of the Hindu merchants who shared the enormous gains. On his return Clive tried to stop this and establish an orderly form of government but he was recalled to England in 1767, a sick man: in 1774 he committed suicide.

When Warren Hastings came out in 1772 as Governor of Bengal he found a difficult task before him. He had to clean up and reorganize the whole administration of the province of Bengal. He had to protect Oudh from the Marathas who were invading it. He had to make profits for the East India Company.



Fig. 62 Clive at the Battle of Plassey

Pondicherry in 1742, tried to increase their power in south India by supporting one of the rival claimants. The British did the same by helping the other. After a struggle of several years, during which the young English officer, Robert Clive, gained fame as a daring leader, the British were successful, and Dupleix was ordered to return to France.

The British had also in the meantime been increasing their power in Bengal, where their East India Company had founded Fort William at Calcutta in 1690. From being at first merely traders they had become land-owners also, under the Mogul viceroy. And when in 1756 the viceroy, Alivardi Khan, died, they did in Bengal the same thing as they had done in the south, helped a rival claimant to become viceroy of Bengal. This was done after a battle had been fought at Plassey in 1757 in which Clive was victorious. The new Nawab, Mir Jafar, had to pay Clive an immense amount for his vicerealty, but he ruled in name only, as the real power lay with Clive and the East India Company. Clive went back to England in 1760 for five years. The country had often been plundered by invading armies, but

But the greatest dangers to the extension of British power in India were the Indian states which had arisen on the ruins of the Mogul empire, those of the Marathas and, in the south, that of Haidar Ali of Mysore. In the First Maratha War of 1775 to 1782 the danger from the Marathas was ended with the Treaty of Salbai (1782) under which Mahadji Scindia became an ally of the British.

In 1798 LORD WELLESLEY (whose brother became DUKE OF WELLINGTON, the victor of Waterloo) came out as Governor-General. He was a soldier, and was determined to establish British rule in India by force of arms. It was a time of great danger to the British, for Napoleon Bonaparte was creating a French empire in Europe, and aimed at extending it into the East. First of all, Wellesley dealt with Tipu Sultan, who had become the ruler of Mysore on the death of his father, Haidar Ali. In 1799 Seringapatam was taken by the British, and Tipu died fighting. The throne of Mysore was given back to the Hindu family of the Wodeyars to whom it had fallen after the break-up of the Vijayanagar empire. A descendant of that

family was recently the Governor of Mysore.

Wellesley made a 'Subsidiary Alliance' with the Nizam. Under the terms of such alliances, an Indian ruler had to accept the British as the 'paramount power' (i.e. the supreme power): he was not allowed to make war or peace with any other foreign power; he had to employ British troops in his army and pay for their maintenance; he could not employ any other foreigners in his service, and he had to keep a British Resident at his court. By means of these alliances, which he forced on most of the Indian princes, Wellesley made the position of the British in India very powerful and very secure. But such alliances were disastrous to the Indian princes who accepted them. Free from all danger of invasion from outside or from revolt within, many of the Indian princes lost all feeling of responsibility for the good of their people, and thought only of their own profit and pleasure. There were great exceptions, but it was in spite of the system and not owing to it.

Wellesley was also quick to take every opportunity to annex Indian states, with the excuse that their people were suffering under the misrule of Indian princes. In this way a large part of India came under direct British rule.

Wellesley tried to do the same thing with the Marathas, but did not succeed. The Second Maratha War was the result, in which, between 1803 and 1805, the Marathas were severely defeated, but not conquered finally.

During this war the Mogul emperor was taken under the protection of the British when they occupied Delhi. India was still, in name, the empire of the Moguls. Even the British East India Company was known as 'The Company Bahadur'. The Company had become the real heir to Akbar's empire, and India was gradually being united again under a centralized government.

In 1812 the British Parliament put an end to the Company's trading activities: from then, until 1858, the East India Company was simply the machinery by means of which India was governed by the British Parliament.

From 1813 to 1819 there was again war with the Marathas. It ended with their defeat, and the abolition of the office of Peshwa. The remains of the kingdom of the Peshwa were divided between the Raja of Satara and the British presidency of Bombay. The whole of the Indian peninsula thus came under British rule or under Indian princes who accepted British paramountcy, except for the extreme west and north-west, Sindh, the Punjab, and Kashmir.

67

KEY-QUESTION

What caused the Indian Rebellion of 1857, and what were its results?

A new era of British rule began in 1828 when LORD WILLIAM BENTINCK became Governor-General. Bentinck was a liberal who believed that the aim of British rule in India was 'to hold India in trust and to train Indians to rule themselves'. In England this was a time when great changes were beginning to take place. Liberal-minded men had begun to see that it was not enough for the country to grow rich through industry and trade; the government must be responsible for improving the condition of the people, not only of the British Isles, but of the British empire overseas. Under the great Reform Act of 1832 the British Parliament itself became more representative, and the immediate effect of this was to increase the demand for reforms and improvements everywhere.

In 1829 the practice of *sati* was declared illegal, and in 1832 slavery was prohibited. In 1813 a beginning had been made of establishing schools, and in 1816 David Hare opened the Hindu College at Calcutta with the help of RAJA RAM MOHAN ROY, the great Indian reformer and educationist. In 1835 Lord Macaulay, who had come to India as Law Member of the Governor-General's Council, published his famous Minute on English education, which resulted in the opening of English schools and colleges gradually throughout the country. In the same year the Freedom of the Press Act was also passed. These reforms undoubtedly led the way ultimately to India's political freedom and independence.

In 1843 Sind was annexed by the British. From 1845 to 1849 there was war with the Sikhs, which ended in the annexation of the Punjab. Thus the whole of India came under British rule or paramountcy.

In 1848, LORD DALHOUSIE became Governor-General, and during his term of office many important new undertakings were begun. The first railway in India was opened; the first telegraph line was laid. Half-anna postage of letters was introduced. The great Ganges Canal was constructed. The Grand Trunk Road was re-made. The Roorkee Engineering College was started. Lord Dalhousie personally financed the Women's College at Calcutta, started by his colleague Bethune.

But in spite of all these improvements, and partly because of them, unrest was growing in India under British rule. Two great groups of

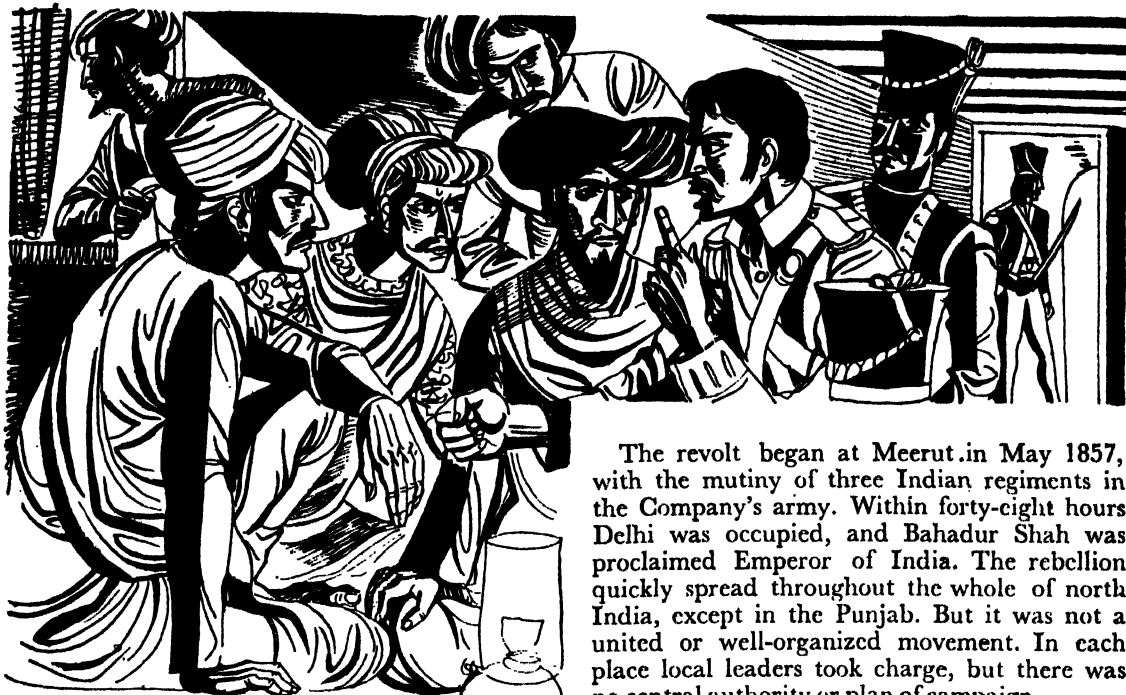


Fig. 63 Planning the Rebellion

people had lost the empire of India to the British: they were the Muslims and the Marathas. There were two main causes for their discontent. The first was, naturally, that they were no longer the real rulers of their own country, or the lands their ancestors had conquered. The second was fear of the new things and ideas introduced by the British. It was easy for those whose discontent was due to the first of these reasons to stir up the ignorant masses by putting forward the second, declaring that religion and old customs were in danger from the foreigner. It was such causes that gave rise to the **INDIAN REBELLION OF 1857**, known in some history books as the Indian Mutiny.

The revolt began at Meerut in May 1857, with the mutiny of three Indian regiments in the Company's army. Within forty-eight hours Delhi was occupied, and Bahadur Shah was proclaimed Emperor of India. The rebellion quickly spread throughout the whole of north India, except in the Punjab. But it was not a united or well-organized movement. In each place local leaders took charge, but there was no central authority or plan of campaign.

The British were taken by surprise, and for four months they found it difficult to take effective action. If at that time the rebels could have organized a central authority, it is probable that the British would have at least been driven back to their coastal forts. But that did not happen. There was no central plan, with the result that the British were able to deal with each group in turn. Only in the case of the Maratha leaders, Tantia Tope and the Rani of Jhansi, was there serious resistance. When that was overcome, the main danger to British rule was ended. The most important result of the rebellion was that it ended the rule of the East India Company. In 1858 the government of India was taken over directly by the British Crown, by a proclamation of Queen Victoria.

ASSIGNMENTS

1 *How did the Maratha empire come into existence, and why did it decline?*

2 *How did British rule spread throughout India up to 1857?*

✓ *What caused the Indian Rebellion of 1857, and what were its results?*

The Revolutionary Era in the West

68

KEY-QUESTION

How did the United States of America come into existence?

War is a very costly business. We learned in Section 64 about the struggle between the British and the French in Europe, America and India. It ended with the Treaty of Paris in 1763 under which the French had to give up all their claims in North America and in India. The British were victorious, but they had to pay for their victory.

Because the British colonists in North America (New England) had gained advantages from the defeat of the French, some of the British ministers began to say that the colonists ought to pay a part of the cost of protecting America. Even though the French had been defeated, there was still a possibility of another attack from them or from the Red Indians. The British Government therefore asked the colonists to raise taxes to pay part of the cost of keeping a small army in America for their own protection. But the colonists objected, saying that there ought to be '*No taxation without representation*', i.e. people should not be taxed unless their representatives have consented to that taxation (and the American colonists had no representatives in the British Parliament). Many people in England thought that the colonists were right in this, and when the British Government passed a 'Stamp Act' (for raising taxes in the colonies by compelling the use of stamps on certain documents) they supported the colonists' agitation for the Act to be withdrawn. It was withdrawn, but later another attempt was made to raise taxes in America, this time on tea. In 1773 when the tea-ships arrived at Boston, some of the colonists forced their way on board and threw the tea into the harbour. To punish them, the British Government ordered Boston harbour to be closed and sent troops to do this. Presently there were

armed struggles, and these led to fighting on a larger scale. Most of the colonists and their friends in the mother-country hated the idea of killing each other for such a cause. Moreover, the colonists had no army of properly trained soldiers to fight with. But they refused to give in. They got ready to fight.

The first thing to do was to find a good leader. The colonies were not a united nation. Each colony had its own independent government. If they had tried to fight the British separately they could not possibly have won. But *the need to resist a common enemy* made them willing to work together. They found a great leader in **GEORGE WASHINGTON**.

George Washington was born in Virginia in 1732. He was a farmer and a farmer's son. Until he was more than forty years old, he spent his time almost entirely in looking after his estates, on which maize and tobacco were the chief crops. He gained some military experience, however, in fighting for the British against the French. When the Seven Years War had been won, Washington went back to his farming. Nothing would have pleased him better than to spend the remainder of his life developing a bigger and bigger colony towards the River Mississippi. But the British Government did not like this because it would have meant fighting against the Red Indians who lived in those parts. The British had had enough of fighting in the war against the French. So laws were passed forbidding the colonists to go beyond the River Ohio. This action of the British Government annoyed the colonists of the southern states. At the same time the laws ordering the payment of new taxes annoyed those of the north. The colonists of the north and of the south alike, therefore, were angry with their mother country.

When King George III sent his armies to force the colonists to obey, Washington was the man chosen by the colonists as their leader. He did not want to accept this responsible work, for he considered himself unfit for it. But when he saw that his fellow-countrymen needed his help, he took up the task. He refused to accept any salary. At first he was faced with very great difficulties. Although the colonists were hardy farmers and foresters, and could shoot, they were not used to military discipline and had almost no equipment for a war. During the first year and a half, the Americans (as we shall now call them) suffered defeat after defeat from the more experienced British soldiers. But, in spite of this, they refused to give in. Washington went on training more

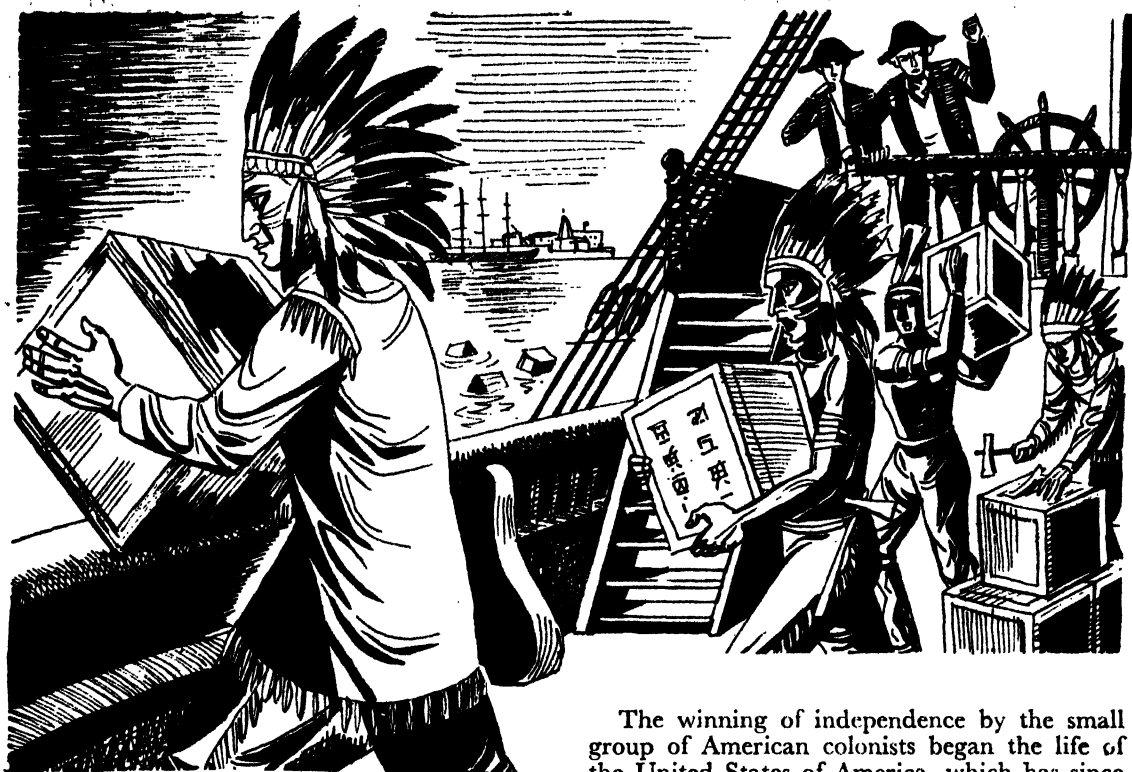


Fig. 64 Colonists, disguised as Indians, throw tea into Boston harbour

men and gathering equipment for them, and in 1777 the tide began to turn. The colonists were helped because many people in Britain were against carrying on a war against their brave countrymen who had settled in America. In the year 1777 a whole British army of 8000 men had to surrender to the Americans at Saratoga. This encouraged the French and Spanish to help the Americans. A treaty of alliance was signed and a French fleet set sail for America. Up to this time the British had had the advantage of control of the sea, but this was now weakened. The result was that in 1781 a combined force of Americans and French was able to surround another British army of 7000 men at Yorktown in Virginia. This made victory sure for the Americans. *The control of the sea* again proved to be the most important thing for the British, and this time it was against them. In 1783 King George had to admit that the former British colonies of New England were free and independent states. The Canadian colonies had not joined the war, so they remained British.

The winning of independence by the small group of American colonists began the life of the United States of America, which has since grown to be one of the largest and most powerful nations of the world. The Fourth of July is the great day of celebration for that nation, because it was on 4 July 1776 that the colonists first declared themselves to be no longer under the British Government.

Their difficulties did not end, however, with the winning of their freedom, for they had had very little experience of self-government. Until the time when the war began, each of the states had managed its own affairs quite separately. They now had to find a way to unite in managing their affairs as a single nation. This was not easy, for each state was jealous of its own freedom and did not want to give up its authority to a central government. It took no less than eleven years, from the time when they declared their independence in 1776, for them to agree upon their new constitution.

In 1787 representatives of the states met to decide what should be done. Washington came as representative of his own state, and he was elected Chairman. Then it was decided that the states should unite themselves into a *Federation*. That is a form of government in which the federating states (or provinces) continue to manage their own affairs in matters which concern themselves only; but in matters which

concern the nation as a whole—such as defence, money, postal system, telegraphs and railways, foreign trade, treaties and war with foreign countries—they agree to be ruled by a central or federal Government, consisting of representatives of all the federating states or provinces.

Most Americans, of course, hated the idea of having a king. They decided instead to elect one of their leading men as President for a period of four years, and to hold fresh elections after every four years, so that no one man could ever become powerful for too long a time. The first man they elected as President of the United States of America was George Washington.



69

KEY-QUESTION

How do ideas affect the growth of nations?

The struggle of the American colonists was what is called a rebellion, that is a fight for independence. The French helped the Americans in their rebellion against British rule. But soon afterwards in France itself a great disturbance took place. This was not a rebellion but a 'revolution', that is, an overthrow of the government of the country by its own people.

It has been said that 'ideas rule the world', and we have just seen how it was not so much because King George III wanted to tax the American colonists that they revolted against him, but because they hated the idea of being *forced*. The ideas that people have about themselves and about the people around them affect their conduct a great deal. It is easy to understand this, if you consider how people are affected by thinking of themselves as belonging to a particular nation or to a particular religion. For example, there is very little difference, actually, between the people who live in England, in Ireland, and in the United States of America. But because the people who live in those countries have the *idea* that they belong to different nations, they do not feel inclined to work for each other's benefit as much as people who live further apart, such as the people of Australia and those of England, who have the

idea that they are united because they both recognize the same person as their queen. There used to be quarrels about religion in England and France, where there was bitter hatred between Protestants and Roman Catholics. There is still a good deal of such hatred in Ireland, where the people are Protestants in the north and Catholics in the south, and the country is divided into two parts which are quite separately governed. You see from these examples what a powerful effect ideas have. From this you will be able to understand that *if people begin to change their ideas, they will also want to change their actions and way of living*. And that is why the men who have influenced others to change their ideas are often more important than the men who have won great victories in war or turned kings off their thrones. We are now going to learn something about three such men, who did more than anyone else to cause the overthrow of 'Grand Monarchy'. They did not themselves drive kings from their thrones, but by their writings they made people discontented with 'Grand Monarchy'. In course of time, enough people believed in those ideas to make it impossible for them to put up with the ways of 'Grand Monarchs' any longer. The names of those great writers were Voltaire, a Frenchman, Rousseau, a Swiss, and Paine, an Englishman.

VOLTAIRE was born in Paris in 1694. He was a sickly child and was not expected to live. He was sent to a Jesuit school, where his extraordinary intelligence at a very early age astonished his teachers. He wanted to know everything. He would not be satisfied with anything but full and detailed explanations, and he had a wonderful memory. Very soon he showed that he had a wonderful power of expression too. When he was only twenty years old he began to write plays, poems and articles in which some of the leading men of France were attacked and ridiculed. He was punished by being put in prison for eighteen months. While in prison, and as soon as he was released, he was busy with more writings of the same kind. This led to his being beaten by men hired by his enemies. Finally he was sent out of France, and was not allowed to return for many years. Those years (four of them spent in England) he filled with writing of all kinds—history, essays, letters, pamphlets, poems, plays—most of them attacks of one kind or another upon the abuses and follies of the society of his time. His writings, which included fierce attacks on religion also, brought him the reputation of being perhaps the most powerful

journalist that ever lived. Naturally they made him one of the most hated of men, as well as one of the most admired. His influence in France became so great that during the later part of his lifetime even the powerful men whom he attacked with his pen dared not try to check him, for fear of annoying the public whom he had stirred up in favour of the exposure of shams, and the free expression of grievances. This shows how much he had been able to accomplish during his lifetime, in the very country where the Grand Monarch's successor (Louis XV) was sitting upon the throne. At the end of his life, indeed, Voltaire came back to Paris in triumph to see the performance of his last play. He died a few months later, at the age of 84. Eleven years later the French Revolution began.

importance. It was in 1762, when he was 50 years old, that he published the book which probably did more than any single book ever written to bring about the downfall of the Grand Monarchies of Europe. This was *The Social Contract*, in which Rousseau argues that good government must be based on the consent of those who are governed; in other words government must be democratic, not autocratic. As kings had until then usually been autocrats, Rousseau was

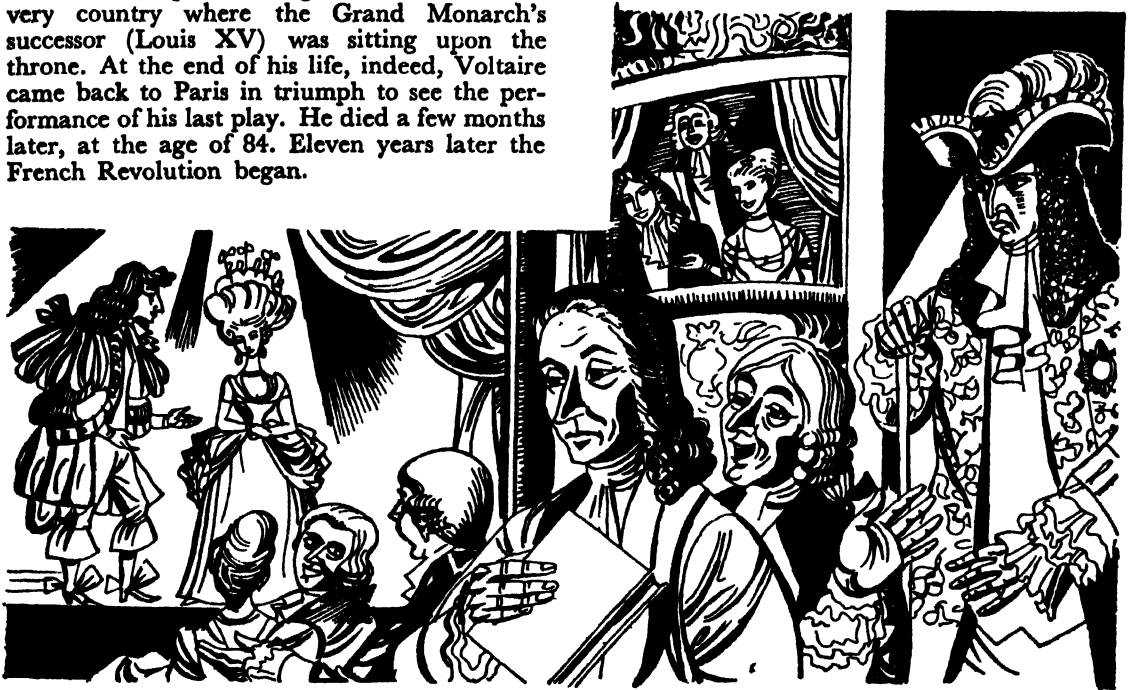


Fig. 65 Voltaire mocks Grand Monarchy

70

QUESTION

How did the writings of Voltaire, Rousseau and Paine affect events at this time?

In 1778, the year of Voltaire's death, another great writer also died, who in a somewhat different way did as much as Voltaire to prepare the way for the French Revolution. This was JEAN-JACQUES ROUSSEAU.¹ Rousseau was born in Geneva in 1712, the son of a watchmaker. Unlike Voltaire, he showed in his early years no promise of his future greatness as a writer; in fact it was not until he was nearly 40 years of age that he wrote anything of any

in favour of a republican form of government, with every citizen as a voter. 'Liberty, equality, fraternity' was to be the battle-cry of the new age, and only ten years after Rousseau's death it became the rallying-cry of the French revolutionaries.

In the same year as *The Social Contract* Rousseau's other famous book appeared. This was *Emile*,² an appeal for better methods of education. Education in 1760 consisted mostly of cramming Latin grammar and memorizing the answers to certain questions on the doctrines of the orthodox religion (whether Catholic or Protestant). How far ahead of his time, therefore, was Rousseau in proposing that education

¹ Pronounced 'roo-so'.

² Pronounced 'ay-meel'.

should also include proper physical training with careful attention to diet and cleanliness, as well as the development of the mind and character by methods which are even now regarded as modern! As we might expect, the result of the publication of *Emile* was that its author was threatened with arrest—for having committed the crime of encouraging his fellow-countrymen to think! He had to flee to England, where the earlier disappearance of Grand Monarchs had given people more individual liberty. He returned to France in 1770 and died in the same year as Voltaire.

There is one English writer of this time who is of special interest to us because he helped to start and actually took part in the struggle for freedom on two continents—in the American War of Independence, and in the French Revolution. This was **THOMAS PAINE**.

Paine held a small official post in England, and he was dismissed from it because he carried on an agitation against certain actions of the authorities which he felt to be unjust. He went to America, and there he published a paper called *Common Sense*. In this paper he wrote strongly in support of the cause of the colonists against the British Government. When the War of Independence broke out, he fought on the American side; and at the end of the war he was given a post in the new American Government. In 1787 he returned to England, and four years later he published his best-known book, *The Rights of Man*, in which he warmly supported the revolutionary cause. To escape imprisonment for this, he was obliged to flee to France, where the Revolution had just broken out. There he was welcomed, and elected a member of the Convention before which the French king was brought to trial. Later he went to America again, where he died.



70

KEY-QUESTION

What caused the French Revolution and what happened in it?

The writings of these three men did a great deal to make thoughtful people see that the time had come when the terrible condition of the masses must be improved. In France things were particularly bad. The French had not yet recovered from the losses they had suffered in the wars against the British, and from the wastefulness of the 'Grand Monarch' and his court. Even the taxes levied to meet the expenses of the government were collected almost entirely from the poorer classes of people; the nobles were exempted from paying anything. Such clear injustice caused the middle classes—the tradespeople of the small towns, the farmers, professional men, and thoughtful people everywhere—to join with the desperately poor peasants and town-labourers to bring about by violent revolution a change which there seemed to be no hope of bringing about in any other way.

Another thing which helped to make the French people discontented with the Grand Monarchy was the example of the American colonists whom the French government had helped in the fight for freedom against the British. Frenchmen who had gone to fight on the side of the colonists against the British came back to France with new ideas of freedom. They found it impossible to endure the tyranny of the king, the nobles and the priests, which they found in their own country. The French Government had not expected this as a result of taking their revenge on the British. But the American Rebellion against King George's tyranny undoubtedly did a great deal to hasten the coming of the French Revolution against the wasteful inefficiency of the French king.

The French Revolution began in 1789. At first it was not very violent. The people demanded a meeting of the French Parliament (called the States-General) which had not been properly consulted by the king for many years. There, it was decided to change the laws; (i) so that the nobles and rich men should no longer be favoured by being exempt from taxes, and (ii) to give the poor equal rights with the rich in appealing to the law in cases of arrest or disputes. But though the king agreed to these changes he did not really mean to carry them out. He secretly tried to gather an army to restore his power and to crush the people again. When the people of Paris heard



Fig. 66 Robespierre denounced in the 'Reign of Terror'

of this they marched to Versailles, the great palace some miles outside Paris which Louis XIV had had built at enormous cost, and forced the king to come back to Paris, where they kept him a prisoner in his palace there.

In 1791, the king tried to escape in order to join an army which his noblemen-friends had gathered to help him. He was caught near the boundary of Germany. The people were now very angry with the king. They knew he could not be trusted to keep his promises and to rule constitutionally (that is, according to the constitution or laws of the nation laid down by Parliament). Many of the most powerful leaders of the people said that it would be best to kill the king and all his family, so that they could cause no more trouble. In 1793 the king was guillotined (that is, his head was cut off by a machine called the 'guillotine'¹): and in the next two years thousands of nobles, including the queen and other members of the royal family, were killed in the same manner. This period is called the 'Reign of Terror'. People were killed simply because they were of noble family. The chief leader of the Terror was a man named Robespierre.² Presently Robespierre began to get rid of his own rivals in the government in the same way. Other leaders were afraid that their turn would come soon, so they joined together to get rid of Robespierre, and sent him to the guillotine too. After his death, the Terror ended, and a constitutional government on republican lines (that is, with an elected

president, as in the United States, instead of a king) was set up.

(This revolution was no doubt terribly violent and caused the death of many innocent people. But it did quickly some good things for the French people. First, it got rid of the many unfair advantages that the nobles, rich men and priests enjoyed. The same laws were laid down for rich and poor alike, and men were more justly taxed, instead of the poor paying a lot and the rich paying nothing. Secondly, the great estates of the nobles, on which the poor had been forced to work, often almost like slaves, were broken up and sold cheaply to people of the middle and lower classes. Thirdly, trade was improved and all occupations became open to those who were fit for them, whatever might be their family or position.)

Most of the French people certainly felt that the Revolution brought them the chance of a new and better life. This was what made them support the Revolutionary Government, in spite of all its violence and bloodshed. But the kings of neighbouring countries were angry with the French for killing their king. The kings of Prussia and Austria wanted to punish them, and they sent armies to invade France. But the French defended their new Republic bravely. Although they had hardly finished their Revolution, they managed to get together new French armies which stopped the invaders. The French then actually drove the Austrians out of Belgium and Holland, and attacked Italy, which at that time was under Austrian rule.

¹ Pronounced 'gill-o-teen'.

² Pronounced 'robe-spee-air'.

KEY-QUESTION

How did Napoleon rise to power? What did he accomplish? How did he fall?

And now there rose to power an extraordinary man who, for a time, ruled France as emperor, and conquered most of Europe too. That was **NAPOLÉON BONAPARTE**.

{Napoleon got his first chance of leadership because of the war. He showed himself to be so able as a military officer that at the age of 27 he was made commander of the French army fighting against the Austrians. It was under Napoleon that the French drove the Austrians out of France, and invaded Italy.

against the French. Napoleon told the French Government that the best way to attack the British was to stop their trade and to capture their colonies, especially their empire in the East. He therefore took the French army across the Mediterranean Sea to Egypt, which he conquered. But in the meantime the British navy, commanded by Nelson, arrived and defeated the French navy at the Battle of the Nile (1798), thus cutting off Napoleon from France. He then tried to march his army back to Europe through Palestine and Asia Minor, but the British and Turks combined to stop him at Acre in Syria, and he had to go back to Egypt. Things were going badly at home, too. The new French Government was

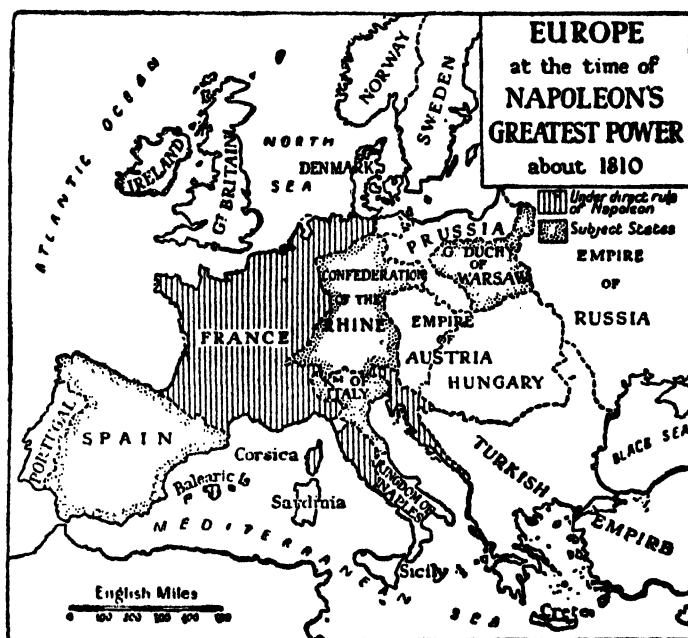


Fig. 67

Europe at the time of Napoleon's greatest power

In 1795, when the French invaded Holland, the British in India were afraid that the French would use Trincomalee, the fine harbour on the east coast of Ceylon, as a base from which to attack them in India. The British therefore sent a fleet from Madras to capture Trincomalee from the Dutch. For some time the power of the Dutch in Ceylon had been growing weaker and weaker. So, when in 1796 the British attacked Colombo, the Dutch were not helped by the Sinhalese. Colombo was easily captured, and all the Dutch settlements in Ceylon soon afterwards surrendered to the British.

(By this time the British were also in the war

weak. The Austrians had won back most of the country conquered by Napoleon, and the French people were getting dissatisfied. In great haste to get home, Napoleon left his army in Palestine, where it was soon defeated by the British, when he was not there to lead it. But the people of France welcomed him back because they felt he was a strong man who would set things in order. They voted that, instead of having a republican government, the government should be in the hands of three men, called Consuls, of whom Napoleon was to be the Chief, or First Consul. Napoleon soon showed what sort of man he was when

he had all the power in his hands. First he drove the Austrians out of Italy again and made himself King of Italy. Then he captured Vienna, the capital of Austria, and defeated the armies of the Austrian emperor and the Russian emperor in a great battle at Austerlitz in Austria. Then he went on and defeated the Prussians. In 1802 the French elected him First Consul for life, and in 1804 they gave him the title of Emperor.



Fig. 68 Nelson and the Battle of Trafalgar

By 1810 almost all Europe was under Napoleon's rule, except the British Isles, Russia and Turkey. Napoleon did his best to conquer the British. He might have succeeded if he could have gained control of the sea, for then he could have stopped their trade, captured their colonies and even invaded England. He kept a huge splendidly trained army all ready for this purpose on the French side of the Channel, with boats to take it across as soon as the way was clear. But the British navy blocked the way. Then Napoleon tried to starve the British by forcing all the nations of Europe to stop trading with Great Britain. He did not succeed because of the British navy. It was during this time that the famous naval Battle of Trafalgar was fought between the British and the French, with **NELSON** as the admiral of the British navy. The French navy was completely defeated, and the British kept the control of the seas. Nelson was killed in the battle.

It was Napoleon's attempt to stop the other nations of Europe from trading with the British which really began his downfall. Though he

had not actually conquered Russia, Napoleon forced the Russian emperor to be his ally, after he had defeated the Russian armies. But the Tsar refused to obey Napoleon's order not to trade with the British. Napoleon was very angry and determined to punish the Tsar by invading and conquering his country. In 1812 Napoleon marched into Russia with an army of more than half a million splendidly trained and experienced soldiers. But those men marched to their death. They were defeated not by the Russian armies but by the Russian climate and the Russian people. They defeated the Russian army; they actually entered Moscow, the Russian capital. But soon after the French reached Moscow the city was in flames. Whether its wooden houses caught fire accidentally, or were set on fire by the citizens, no one knows. But it was disastrous to the French. They had expected to find food in Moscow and they found hardly any. Everywhere, the Russian people had destroyed the crops and the food supplies before they went away. The French were starving. And then

the winter came. Winter in Russia is much more extreme than in France: it is terribly cold. There was nothing to be done except to try to march back to France, two thousand miles or more, as far as from Kashmir to Cape Comorin. Not only had the French no food, but the Russians now began to attack them from behind. They died in thousands. Out of that army of more than half a million, only a hundred thousand ever reached home.

Even then, Napoleon's extraordinary life was not finished. The French still admired him for his military skill and for the victories and the glory he had won for them, though at such terrible cost. He raised another army, consisting mostly of old men and boys. But the other peoples of Europe had grown tired of his rule. The British landed an army in Spain and another in Portugal to help the Spanish and Portuguese who had started a rebellion. The Russians and the Prussians and the Austrians joined together against Napoleon. He was defeated in Germany at the great Battle of the Nations, and was driven back to France. Paris was taken, and Napoleon was forced to give up his throne. He was sent as an exile to live on the island of Elba, off the coast of Italy: and a brother of the French king who had been killed in the Revolution was made King of France.

But the French did not like the return of a king of the old sort, and when, after less than a year, Napoleon escaped from Elba and promised to rule them constitutionally, they believed him, and welcomed him. But the allied nations of the rest of Europe knew that he could never be trusted to rule peacefully. They united to attack him again, and in June 1815 Napoleon's last battle was fought: the Battle of Waterloo. He was completely defeated, and had to surrender. He was exiled to the island of St Helena off the western coast of Africa, where he died in 1821. For some years the French were ruled again by their old kings, but later another republic was set up, and since then France has remained a republic.

Napoleon caused the death of at least a million men in battle, and the sufferings of millions more through wounds and starvation. His work as a soldier was all undone. Yet France gained something from his rule. He planned and made fine roads and bridges and buildings, which still exist. He also revised the laws of France. But, for the things he did, Europe had to pay terribly in suffering and death.

73

KEY-QUESTION

To what countries did Bolivar help to bring political freedom?

We have seen in the previous sections how the people of western Europe and of North America revolted against the despotism of 'Grand Monarchs'. The idea quickly spread (helped by the work of great writers like Voltaire, Rousseau and Thomas Paine) that all the people of a country, and not only the nobles and rich men, have a right to live decently, and also to take some part in the management of the affairs of the country in which they live. We have seen how the American colonists established a democratic republic, and how the people of France did the same, though for a time Napoleon Bonaparte managed to get himself made emperor. But even then he was only able to become emperor because most of the French people wanted him.

After the American War of Independence and the French Revolution the idea of political freedom spread very rapidly. *Politics means the science of government, so 'political freedom' means establishing a system of government in which the people are free to choose those who are to govern them.* The people of other countries ruled by 'Grand Monarchs' or despots now began to plan to get political freedom. Among the first of these were the Spanish colonists of Central and South America. You will remember that the Spanish had been the first to discover South America, and many of their people had remained there as colonists. They were very angry when Napoleon put his brother, who was not a Spaniard, on the throne of Spain, and they determined to make themselves independent of Spain. The man who did most to bring this about was *the person who was* SIMON BOLIVAR.

Simon Bolivar, the *Liberator* of South America, was born in 1783 at Caracas, a town on the north coast of South America. He came from a noble Spanish family, and was sent to Spain for his education. He was in France during the later part of the French Revolution and visited the U.S.A. a little later. Returning to his birthplace when he was 23 years of age, he began to work for the separation of the South American colonies from Spain. In 1811 a Declaration of Independence was issued, under which a federation of states was to be formed in the north-west part of South America, on the model of the U.S.A. The rebels were at first successful, but after three years of fierce

fighting against the Spanish Government's forces, Bolivar and his army were badly defeated, and his capital city, Caracas, was captured by the Spanish. Bolivar escaped to a neighbouring city, Cartagena, where he again organized revolt; but he was again defeated and had to seek refuge in the British colony of Jamaica. After two years he returned to South America, where he now met with success. There was fierce fighting against the Spanish, during which Bolivar actually marched his ill-equipped army across the snow-covered Andes mountains. In 1819 the Spanish army was severely defeated and a new republic was proclaimed, consisting of the states now called Venezuela, Colombia and Ecuador. Bolivar was its first president.



Fig. 69 The South American States

The next five years were spent in helping other regions to obtain their freedom from the Spanish: first Panama, and then Peru. Argentina and Chile had in the meantime revolted. Having freed themselves from Spanish rule, they formed themselves into republics under their own leaders. Brazil was a Portuguese colony, but in 1822 it was declared an independent kingdom under the rule of the Portuguese prince, Pedro. It became a republic much later, in 1889.

The later part of Bolivar's life was unhappy

because he had to see the breaking-up of the federation of republics which he had created. Once they had freed themselves from Spanish rule, the leaders quarrelled among themselves. The states remained independent of Spain, though they did not succeed in keeping their unity in a Federation, as the United States of North America did.

Simon Bolivar's work is remembered in the name *Bolivia*, which one of the South American republics took in his honour. Also, provinces or cities in no less than four other South American states have been named after him. The unit of currency in the state where he was born, Venezuela, is also named the *bolivar* in memory of him.



74

KEY-QUESTION

How did Greece and Italy gain political freedom?

Another country whose people fought for their independence about this time was Greece, which had been under the Turks for hundreds of years (almost since the time when the Turks captured Constantinople in 1453). The French and English helped the Greeks, and the Turks were defeated. Greece gained her independence in 1829.

Then came the turn of Italy. Italy, in 1800, was divided into a number of small states. In most of these the rulers tried to live like little 'Grand Monarchs', with the result that their subjects were miserably poor. The conquest of Italy by Napoleon at least brought two benefits to that country; the establishment of law and order under a strong rule, though a severe one, and the making of better roads and bridges. But when Napoleon was finally defeated in 1815 it was necessary to decide how the various European countries freed from his rule should be governed. For this purpose a great conference of representatives of the nations which had defeated Napoleon was held at Vienna. It was called *The Congress of Vienna*. The conference was not representative of the citizens of those countries, but of their kings or rulers. It consisted mostly of men

who were themselves wealthy nobles or ministers or generals. Their main object was not to rearrange Europe for the benefit of the masses of its people, but to divide it up among their royal masters and their friends in such a way as to prevent any further revolutions or conquests. The Congress decided that, as far as possible, the various countries should be governed as they had been before the French Revolution. This meant dividing up Italy again among all the little dukes and princes, who taxed the people in order to repair their palaces and to fit out their bodyguards in smart uniforms, but neglected the repair of roads and public buildings. Naturally there was discontent.

plot Garibaldi also had to flee for his life. He went to South America, where for fourteen years he took part in several of the revolutions then going on there, helping the rebels in their fight for independence, and gaining valuable experience as a soldier and an organizer.

At last in 1848 he sailed again for Italy, where he landed at his birthplace, Nice, then ruled by the (Italian prince of Sardinia.) Garibaldi now helped this prince to organize the Italians to fight against the non-Italian dukes and princes and the Austrian and French armies which were aiding them. But the rebellion failed, and again Garibaldi had to flee. This time he went to the U.S.A., where he spent a few years as a candle-maker and then as a



Fig. 70 Garibaldi meets Victor Emmanuel

One of those who helped to prepare the way for a change was a writer named MAZZINI.¹ He gave up his whole life to the work of freeing and uniting the Italian people. He wrote books and articles about the rights and duties of citizenship, and in 1830 he was banished from Italy on account of his revolutionary writings and activities. He then organized a society called 'Young Italy', which in 1834 planned to seize the arsenal at Genoa in order to get arms for starting an Italian revolution. The plot was betrayed, and Mazzini had to flee from the country. Among the 'Young Italians' who took part in this plot was a young sailor named GARIBALDI. On the discovery of the

¹ Pronounced 'mat-zee-nee'.

captain of a trading ship, before retiring to a farm on an island near Italy.

In the meantime Mazzini had been busy stirring up the Italians for another effort, and had been winning sympathy for their cause, especially in England. Fortunately the struggle for Italian freedom was strongly supported by the King of Sardinia and (his able minister, COUNT CAVOUR, who admired the English system of parliamentary government and wished to unite all Italians under such a government. Cavour gradually made Sardinia into a strong and well-governed state, and gained the sympathy not only of Italians but also of all who were against despotic rule, particularly in France and in England. He made an alliance with Napoleon III, the Emperor of France who

promised to send an army to help the Sardinians to drive the Austrians out of Italy. In return for this, Sardinia was to give to France the region called Savoy, between France and Italy, with the port of Nice.

In 1859 the Sardinians and French defeated the Austrians in Italy. About the same time Garibaldi returned from exile again, and in 1860 the time was ripe for uniting the whole of Italy under one ruler. Garibaldi landed in Sicily with a thousand of his red-shirt volunteers. Many more joined him, and shortly afterwards Naples and all the south of Italy were his. While he was engaged in this, Victor Emmanuel, son of that prince of Sardinia for whom Garibaldi had fought before, had been able to capture Rome. He marched south to join Garibaldi at Naples, and there he was declared King of United Italy. Garibaldi lived until 1882 in the Italy he had helped to unite and free.

Like Bolivar, Garibaldi and Mazzini were patriots who gave everything they had to the cause of freeing their people from oppression; they cared nothing for any other reward. But unlike Bolivar they had the happiness of seeing their efforts succeed.



75

KEY QUESTION

What did Karl Marx teach, and what results did his teachings produce?

We must conclude this chapter with the story of another great revolutionary who was at work at this time, but whose efforts had little effect until many years after his death. This was the writer, **KARL MARX**.

Karl Marx (born in 1818) was a German. Germany at that time was ruled by Grand Monarchs. Marx's revolutionary ideas were so displeasing to those rulers that he could not live in his own country for fear of imprisonment. So he fled and nearly all the later part of his life was spent in England, where he wrote most of his works, and where he died in 1883.

The book for which he is famous is called *Capital*, and in that book he showed very clearly the changes likely to take place in the life of the people as a result of the factory system and the Industrial Revolution. Some of those changes had already begun to take place, especially the destruction of cottage industries through the starting of great factories.

The growth of railways and steamships, by means of which things could be brought quickly and cheaply from distant countries, also helped to ruin people who lived by farming. Grain-merchants found that they could get wheat grown on the immense farms of the fertile plains of Canada and the United States (and, later on, of India and South America where labour was cheap) at a lower cost than wheat grown at home. Owing to this many of the English farmers could no longer earn a living. They had to sell their land to the big land-owners who used it for keeping sheep, whose wool was manufactured into cloth in factories.

In these ways, the differences between the rich and the poor gradually grew greater and greater. People who had small businesses or small farms could no longer make them pay. They either had to turn them into companies (that is, a number of people joining together to take shares in a big business) or they had to give them up and try to earn a living by working for someone else.

Suppose you have a small cotton-mill of your own, which you yourself manage. You find that you cannot make cloth as cheaply as the big factories, because you do not make it in such large quantities. So you decide to make it into a company and have a big factory. To get the money to build the new factory you have to get other people to join you and to take 'shares' in the company. They will pay a certain amount of money for each share they buy. With that money you will be able to enlarge the factory and get better machinery, and so earn more profits. But of course the people who paid for shares will have to get part of those profits. Even though they have not done any work, it was their money you used, and they expect to get interest on that. When the business grows bigger, you will probably find it easier to employ managers and experts, and pay them a salary for their work instead of trying to do it all yourself. This is how, in a big business, it usually happens that the shareholders, the people who own the business, do not actually do the work at all. If they own many shares, or shares in many different companies, each of which gives them a part of

its profits (called the 'dividend'), it is quite possible that they may not need to do any work at all. In just the same way, of course, a big landowner can have plenty of money by renting out his land to small farmers, or to people who want to build houses, or to a company that wants to build a factory or a railway. The name which we give to this stored-up wealth, by which people can earn more wealth, is 'capital'. Capital means *stored-up wealth in any form*. It may be money which you can use to buy shares on which you will get a dividend; or it may be the factory or the houses which you own, or the land which you possess and from which you can earn money either by cultivating it or renting it out to others to use.

Finally, Marx said, they will see that the only real remedy is for the class of Workers to take away the capital of the class of Capitalists. The Capitalists, of course, will not give up their capital without a struggle, so there will be a violent revolution.

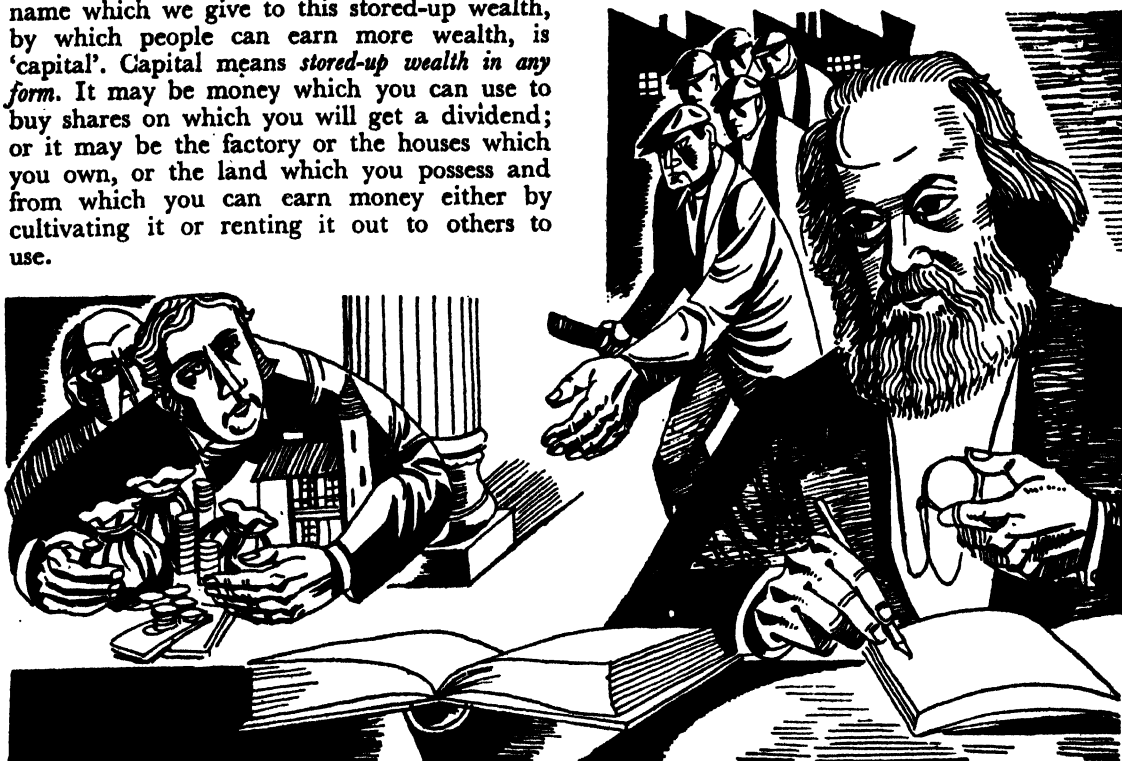


Fig. 71 Karl Marx, capitalists and workers

Karl Marx pointed out in his book that the growth of the factory-system and the competition between the producers of goods was certain to make people get divided more and more into two classes: (i) those who possess *capital* by which they can live without working, and (ii) those whose only possession is their ability to *work* and earn a living. We may call the former the Capitalist class, and the latter the Working class. (Of course, a man who owns a factory or a piece of land, or some shares in a company or some money in the bank, and *also* works for his living, belongs partly to *both* classes.) This is certainly true, but Marx went much further. He said that this division was bound to get worse and worse, the rich people becoming richer and richer and the poor people poorer and more miserable and down-trodden.

After the revolution, when the workers have taken all the capital from the rich people, what are they to do with it? Are they to share it out among themselves, and all become small capitalists, and begin the same process all over again? No, says Marx: the *government* of the country must be the owner of all the capital (land, mines, factories, houses and so on). The government must pay wages to the workers to carry on all the necessary work, just as it now pays wages and salaries to civil servants, judges, policemen, soldiers and post-office employees. And because *everyone* will have to *work* for his living (since no one will own enough capital on which to live without working), it will be possible for everyone to earn enough to live decently. This, in the simplest form, is the system known as 'Socialism',

about which Karl Marx wrote. It is called socialism because in this system the whole body or society of people living in a country owns the capital, and not separate capitalists. It is also sometimes called *Communism*, which means that capital is owned in *common*, that is, together. The chief difference between Socialists and Communists is that Socialists believe that this system can be brought about gradually by voting for Socialist members of Parliament, and when there are enough such members, by Parliament setting up a Socialist Government. But Communists believe that the change will never come about in that way, but only by a violent revolution, such as the one that took place in Russia. Communism is also sometimes called 'Bolshevism' because the Russian Communists led by Lenin were called 'Bolsheviks' (which means members of the 'majority' or party of the masses).

You can very easily understand why Grand Monarchs, and the governments of countries where the capitalist system was being carried on, disliked the ideas which Karl Marx wrote about and tried to spread among the workers. This was not only because most of the men who were governing countries were themselves big landowners, or shareholders in companies. It was (and still is) because many of them

believed that the ideas of Marx were wrong. They believed that much less suffering would be caused by slowly trying to improve the conditions of the workers than by trying to destroy the entire capitalist system and ruining and killing many people in doing so.

Quite naturally, most of the people who wanted a violent change were the poorer people of the working classes. Those who opposed Socialism were mostly those in power, or people who were fairly well off.

The year 1848 was famous for attempts in several countries to set up a Socialist system. In France, Italy, Austria, south Germany, and Hungary there were such attempts; but in each country they were crushed after a short time. The struggle lasted longer in France than elsewhere, but in the end the Communists were put down with great severity, about ten thousand people being killed in Paris — more even than during the Reign of Terror.

In spite of this, however, the ideas of Marx went on spreading. We shall see, in later chapters, the effects they are still producing. Some people think they are good; some think they are bad. So it is very important that you should study both sides of the question, and be able to decide for yourself, when you are older.



ASSIGNMENTS

- 1 How did the United States of America come into existence?
- 2 Write short notes on the work of Voltaire, Rousseau, Thomas Paine, and Karl Marx.

- 3 What were the causes of the French Revolution and what happened in it?
- 4 Give a brief account of the work of Bolivar and Garibaldi.
- 5 Write a short account of the life and work of Napoleon Bonaparte.

The Industrial Revolution and its Effects

76

KEY-QUESTION

Where did the Industrial Revolution begin, and how?

We have seen in previous chapters how the British, the people of those small islands off the north-west coast of Europe, gradually built up a great overseas empire. Through their control of the sea they were able even to bring about the downfall of the mighty Napoleon. That empire grew more widespread and more powerful after the defeat of Napoleon, so it is worthwhile stopping here for a moment to see the causes of its growth.

It was begun and it grew, first, because the British islanders were a very adventurous people. They were used to risking their lives in small boats on stormy seas, and they enjoyed trying to discover new lands and new things. They are still like that, as is shown by adventures such as the attempts to reach the North and the South Poles, and to reach the tops of the highest mountains in the world. They were good colonists too; that is, they did not mind leaving their homeland and taking the risk of making a new home in a far-off country.

Secondly, they were keen traders. They did not wait for their Government to arrange things for them, or to be told to set out on trading or colonizing expeditions. Most of the places which later became parts of the British empire were first visited by Britishers as private citizens and traders; they built trading-stations and settled there. The British Government only took charge later, as in the cases of India, Canada and South Africa.

Thirdly, they were keen seamen and built swift ships, for trading and to keep in touch with their various colonies all over the world. The ocean, instead of *separating* them from their friends overseas, was the means of *uniting* them. By having a strong navy they were able to defend their empire and to keep rival nations from interfering with them, however strong they might be (like Napoleon) on the

land. Whenever they lost control of the sea, as for a short time during the revolt of the American colonists, it was disastrous to them.

Lastly, they were very inventive, and were determined to find ways to overcome whatever difficulties came in their way.

Now we shall see how this inventiveness of the British people helped them to take the lead for a whole century from the time of Napoleon onwards.

Up to this time all manufactured goods had been made by hand (that is the meaning of the word 'manufacture'), and they were almost always made in small quantities by craftsmen working in their own homes. We call such crafts 'cottage industries'.

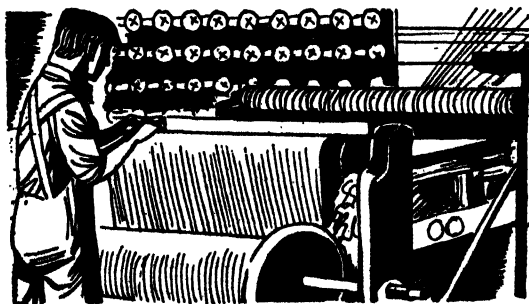
In every country, each village had its own small group of craftsmen, just as many villages in India still have. Most of the women spun yarn on their simple spinning-wheels or *charkas*; there were a few families of weavers, a potter, a blacksmith, a carpenter or two, a leather-worker. Particular districts or towns became famous for making certain things, either because they had especially skilled workers or a good supply of materials, or both. For example, Dacca in Bengal became famous for its muslin or fine cotton cloth, the south of France for its silk, northern England for its woollen cloth, China for its silk and pottery, Toledo in Spain for its swords and knife-blades. People were willing to pay high prices for these things when they were brought by traders. The makers tried to produce larger quantities as the demand grew. To do this they had to improve the tools they used, as well as increase their skill.

When the British began to colonize North America they found that cotton could be grown very well in the warmer parts of that continent. It was also discovered that the damp climate of the north-west part of England (the county or province called Lancashire), though much too cold for cotton-growing, was very good for spinning the cotton thread and weaving it into cloth. The cloth could be sold at a good profit because people were already paying high prices for the fine cotton cloth brought all the way from India. So the people of Lancashire began to make cotton cloth from cotton brought from America. Owing to the demand, men began to try to find a way of making cloth in larger quantities than the hand-spinners and hand-weavers could make it in their cottages. Rich men began to hire the services of spinners and weavers, who worked on hand-loom fitted up in rows in big buildings called 'factories'. Instead of each man selling whatever he had

made, the weaver was paid a fixed amount as wages, and if the factory-owner could get weavers to work for smaller wages, or to work longer hours and make more cloth, he could make more profit. Thus the factory-system caused great hardship to the people who made things in their own homes—the workers in the cottage industries. If they wanted to get work, they had to leave their village homes and live near the factories. Thus big factory-towns began to spring up, in which hundreds of poor workers had to live, crowded together. This was the first step of the great change that we call *The Industrial Revolution*.

The next step was the improvement of the machines so that more cloth could be made by fewer workers. In 1764, a Lancashire man named JAMES HARGREAVES invented the 'spinning-jenny', a frame on which a large number of spindles could be worked at the same time by one man turning a handle. A few years later this was improved by another Lancashire man, RICHARD ARKWRIGHT; he found that the threads could be made much stronger if they were passed between rollers which pressed the fibres together. Arkwright built factories where rows of his machines were worked at the same time by the power of a wheel turned by the force of a running stream—a water-wheel. You must remember that water and the force of the wind, used in windmills, were the only kinds of mechanical power known at this time. The use of steam and electricity had not then been discovered.

Another important invention was now made by a man named EDMUND CARTWRIGHT. This was the making of a power-loom, that is a weaving-machine worked by mechanical power, instead of by hand. By the use of this, large quantities of cloth could be made in factories by machines which needed very few men to look after them. This again was good for the factory-owners and bad for the cottage weavers.



77

KEY-QUESTION

Who were the inventors of the steam-engine, and for what was it first used?

Then came the final step in the direction of making things quickly and in huge quantities. This was the use of the *steam-engine* for working the machines in the factories.

Steam-engines were already being used for pumping water out of coal-mines. It was very troublesome to do this by hand-labour, for, as the mine went deeper and deeper, the pumping became more and more difficult.

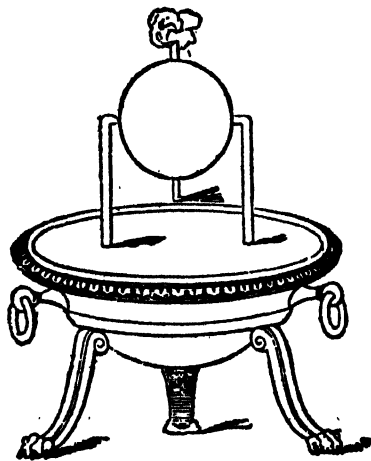


Fig. 72 Heron's steam-engine

The idea of making a machine move by the power of steam is a very old one. Heron, one of the clever men of Alexandria, made a simple form of steam-engine as long ago as the first century B.C. [see Section 26]. It consisted of a hollow metal globe, rotating on a horizontal axis (see picture). From the globe metal tubes projected, in the sides of which there were slits. The globe was supported on two upright tubes leading from a metal vessel on a stand, in which water could be heated by placing a fire underneath. When the water boiled, steam passed up the supporting tubes into the globe and, having filled the globe, passed out through the slits; the force of the steam against the air caused the globe to spin round on its axis. This was, so far as we know, the first steam-engine. But the invention remained an interesting toy and was not put to any practical use. It was not until after the Renaissance that people read about it in the Greek books which had been brought to Italy.

In 1698 an Englishman named Thomas Savery made an engine which could be used for

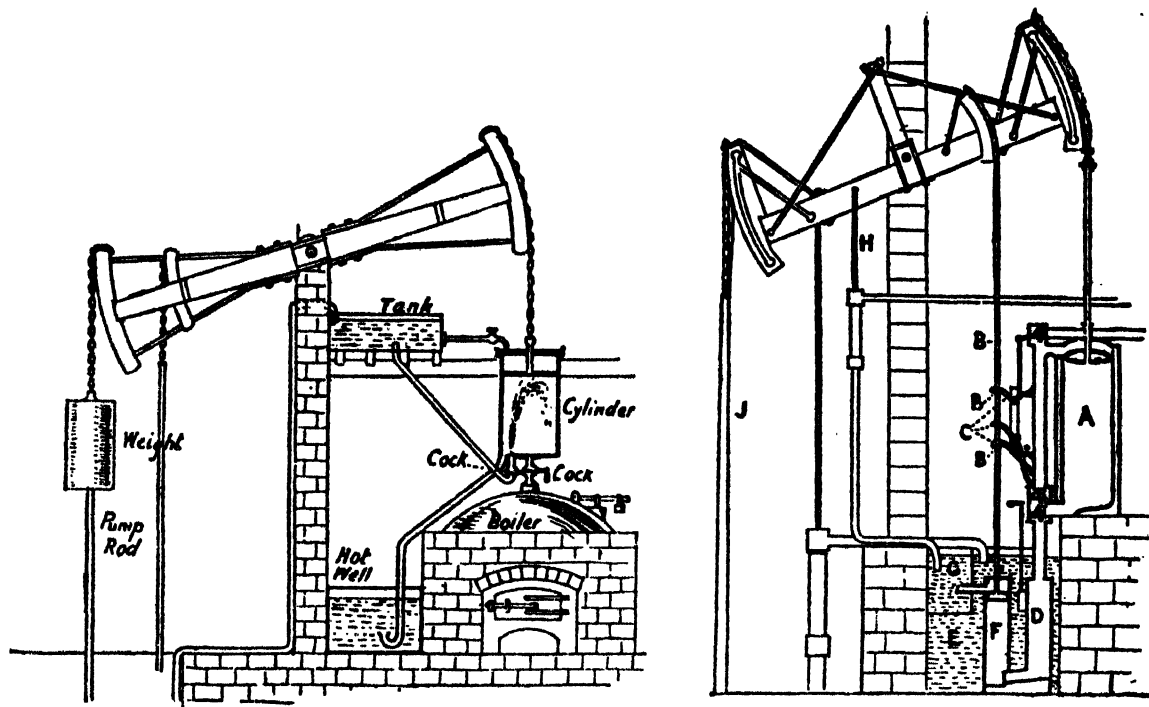


Fig. 73 Newcomen's and Watt's engines

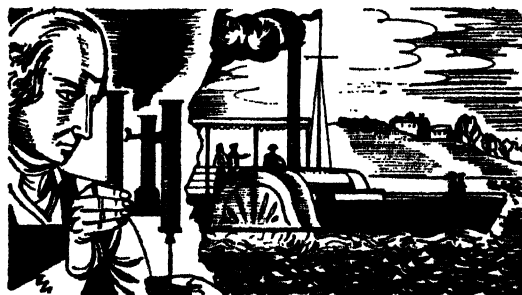
A, cylinder; B, tappets governing the inlet of steam by means of the valve levers, C; D, separate condenser; E, cold water well; F, air pump; G, hot well; H, feed pump; J, main pump rod.

pumping water, and about the same time (in the reign of Louis XIV of France) a French scientist named Papin made the first engine worked by a cylinder and piston. It had no separate boiler; the cylinder itself was heated, and when the water boiled the piston was pushed out by the steam; then the fire was removed and the piston sank down again. Again the water was heated and the piston pushed up, and so on. This, of course, was a very slow business.

The first practical pumping-engine was made by a Devonshire blacksmith named THOMAS NEWCOMEN. Newcomen had been employed by Savery to make some parts for his pump, and this set Newcomen thinking how to improve upon it. In 1712 he brought out the form of pumping-engine which is illustrated above (left). This was soon widely in use for pumping the water out of coal-mines.

In 1764 it happened that a model of the Newcomen engine needed repairing, and it was given to JAMES WATT, then an instrument-maker to the University of Glasgow, to put right.

Watt saw the chief defect in the engine, and began to think how it could be improved. By 1774 he had made an engine which worked much better (see above right). It could be used not only for pumping, but also for driving machinery in the factories, and for turning a paddle-wheel to move ships through the water. It was eagerly taken up by the factory-owners for operating their spindles and looms, for it could do the work of hundreds of men without ever needing rest, and was much more powerful than the water-wheel.



78

KEY-QUESTION

How was the manufacture of iron improved and what effects did this have?

The making of machines, and particularly of steam-engines, could never have been successful without the improvements which took place, just at the same time, in the manufacture of the material from which nearly all machines are made—*iron*.

Iron is a metal mixed with stone found in the earth. It has to be melted in order to free it from the stone, and this was done in olden times (since very early times in India) by heating the iron-stone in a charcoal fire. The charcoal was made to give out more heat by having air blown into it by a 'bellows'. I am sure you have seen a village blacksmith making iron shoes for horses and bullocks in that way. Charcoal is wood which has been heated so that the parts which give out smoke are burned up, leaving only *carbon*, which gives great heat with no smoke. Wood, of course, comes from forests, and a great deal of it was needed for 'smelting' (melting and purifying metals); so in olden times the places where iron was 'smelted' were usually near the forests. In England this was mostly in the Midlands, and south of London.

But as more and more iron was needed, the supply of wood for charcoal began to be too small. About this time an English iron-smelter named ABRAHAM DARBY tried using *coal* instead of wood, and he found that by turning coal into coke, as wood is turned into charcoal by partly burning it, coal could be used for smelting. This discovery soon led to the setting up of iron-smelting works in places where coal was found: such places are mostly in the north Midlands and north-east parts of England, and in central Scotland. This is also why the chief iron and steel works of India are now near the Indian coal-fields.

Another important discovery was then made. To produce more and more heat it was necessary to have a very strong 'blast' of air forced into the furnace. The bellows that pump air into the forge of the ordinary smith are worked by hand. It was found that more force could be obtained if they were worked by horse-power; then water power was tried; and finally Watt's steam-engine was used for making a very strong 'blast'. Thus the steam-engine helped to make better iron, and the making of better iron helped to improve the steam-engine. Iron was very soon found to be more and more useful, and larger and larger quantities of it were made. The parts

of England and Scotland where both iron and coal are found became covered with coal-mines and iron-foundries, and with smoky towns in which thousands of coal-miners and iron-workers were crowded into small houses (or what we should call *chawls* in India). The English and Scottish manufacturers could easily lead the way in making iron, partly because of the new inventions and partly because coal and iron are found easily and in large quantities in their country.

Soon all sorts of new things began to be made of iron. It began to take the place of wood for parts of buildings; in 1779 the first iron bridge was built by the same man, Abraham Darby, who first used coke for smelting. The bridge is still standing: it crosses the River Severn at a little town named Ironbridge. A few years later a ship was built of iron.

The increase of trade and industry made people feel the need for better and quicker ways of travel, and for the transport of heavy goods. Up to this time the roads all over Europe, in fact in all parts of the world, had been very bad. Hardly any good roads had been made since the time of the Romans, nearly 1500 years before. One of the most famous road-engineers was MCADAM who invented the method of making roads which now bears his name. Nowadays almost everyone in India has seen 'macadam' roads being made by spreading small sharp pieces of stone and pressing them down with a heavy roller and then covering them with wet sand and rolling them again. It seems a simple thing, but before McAdam found it out (about A.D. 1800) the roads had either been totally neglected or, in towns, had been made with great difficulty by placing large pieces of stone close together, making a very uneven surface. The making of new roads increased the need for good bridges too, and soon many more iron bridges were made.



Another method of transport which became very popular at this time was by barges, or cargo boats, on canals. Canals are, of course, a very ancient invention of man, made long ago in Egypt, Assyria, China and India. The great Italian artist and engineer, Leonardo da Vinci, who lived about the same time as Columbus, was one of the first to improve canals in Italy : and among European countries Holland and France are famous for their fine canals.

In 1801 one of Watt's engines was fitted into a boat by a man named WILLIAM SYMINGTON: it turned a paddle-wheel fixed at the back, and this boat was found to be capable of towing a line of barges (flat-bottomed cargo-boats) along the Forth and Clyde Canal in Scotland. This was the first steamboat. A few years later an American, Robert Fulton, also made a number of successful steamboats fitted with Watt's engines. The first steamship to cross the Atlantic Ocean was an American one. The early steamships all had paddle-wheels (the propeller was invented later) and were fitted with sails also, in case their engines broke down.

When the steam-engine was fitted to a carriage on wheels, it became a locomotive (i.e. an engine which moves from one place to another by its own power). The idea of running trucks on rails, instead of on an ordinary road, had already been exploited. Trucks loaded with coal were first made to run along lines of wooden planks. These wore out very soon, so flat plates made of iron were used at a coal-mine in England in 1776. Then came the idea of making L-shaped rails; and finally that of making the *flanges* of the wheels L-shaped, so that they would not run off plain rails. In the mean time, the first steam-locomotive had been invented.

In 1801, a man called RICHARD TREVE-THICK was working in a tin-mine in Cornwall. He fitted one of Watt's engines into a truck which ran on an ordinary road. Then in 1804 he made a similar locomotive to run on rails. About the same time a young man was working at a coal-mine near Newcastle. He was the son of one of the fire-men at the mine. The family was so poor that they could not afford to send the boy to school; he had to work to add something to the small wages of his father. The boy was GEORGE STEPHENSON. His job at the mine was to look after a fixed engine which pulled trucks of coal up a hill by means of a rope. Fortunately,

George was not content just to do that. He started thinking how he could make a machine to do the work better, a travelling engine which would pull the trucks up the hill on rails. In 1815 he succeeded. Soon, many of the mines began to use his steam-locomotives for pulling their trucks of coal. 'But if a locomotive can be used to pull trucks of coal, then why not to pull trucks of passengers?' people began to ask. So a railway was made by George Stephenson in 1825 to carry passengers between the English towns of Stockton and Darlington. Its first engine can still be seen standing at Darlington railway station.

In 1824 it was decided to build a railway between the big cities of Liverpool and Manchester, and soon afterwards George Stephenson was chosen as engineer. In 1829, when the railway was nearly ready, a competition was announced with a prize of £500. The rules provided that the locomotives must pull certain weights at ten miles per hour during a number of runs over a course $1\frac{1}{2}$ miles long. Four inventors sent engines. Stephenson's engine was called 'The Rocket'. It completed the test successfully, and on its last run averaged over 29 miles per hour. No other engine finished the tests, so Stephenson won the prize. The railway company decided to use locomotives and not fixed engines on its line, and Stephenson and his son built them.

The new form of transport immediately became successful. Within ten years no less than two hundred and fifty railway companies had been formed in England alone! Railways began to be built all over the world. George Stephenson's name became famous. A major step in the Industrial Revolution had been taken.





Fig. 74 The Industrial Revolution

80

KEY-QUESTION

What new problems were created by the Industrial Revolution?

Since the invention of agriculture, long, long ago in the New Stone Age (perhaps 10,000 years ago), there has been no change in man's way of living so great as the change that was caused in the nineteenth century A.D., through the use of machinery to produce goods in great quantities, and to transport them across lands and oceans to every country of the globe. This change can truly be called a 'revolution'—not a *political* revolution (a sudden change in the form of government, such as the French Revolution), but an *industrial* revolution—a sudden change in the way of making things—and a *social* revolution in the way of living and earning a livelihood. This soon began to affect the lives of all the people of the British Isles, not only those living near the factories and big towns. It created new problems for the men who owned or worked the machines, and for those who were thrown out of work owing to the growth of factories.

Until the time of the Industrial Revolution nearly all the things commonly needed, such as foodstuffs, cloth, tools, etc., were grown or made in each town and village by the people who needed them, just as in many parts of India today. But when factories sprang up, thousands of people began to live in crowded towns, where food could not be grown. It was, therefore, necessary to grow more food in the villages, and this was sold to the people of the towns in exchange for manufactured articles. This change is now taking place in India too.

Agriculture was carried on in Europe, before

the Industrial Revolution, in very much the same way as it is carried on in Indian villages now. Each farmer owned a number of small strips of land, not joined together in one large plot but separated from each other by strips owned by other farmers. In many ways the farmers of Europe were worse off than the Indian farmers now, because they did not know that it was bad for their fields to sow the same crop on the same land year after year. They did not know that there are some plants (such as clover and other legumes) which help to give back the lost nourishment to the soil and which are also useful for food either for animals or men. As a result of this ignorance, the soil became poorer and poorer, and the crops became smaller and smaller. And, because they did not grow food for their animals, a great many of the animals had to be killed every year before the cold winter weather came. The meat was preserved in salt to be used for the people's winter food.

Valuable experiments to overcome these difficulties were made from 1730 onwards by CHARLES TOWNSEND, brother-in-law of the British Prime Minister, Robert Walpole. Instead of always growing grain, he adopted the principle of 'rotation' of crops, i.e., growing on the same field in successive years turnips, barley, clover, wheat. Clover is very good for cattle in winter, and also gives back to the soil the nourishment needed for the better growth of barley and wheat. This improvement in the feeding of animals in winter, and in their careful breeding, led to improvement of the animals themselves. In this way much bigger and better sheep and cattle were produced which could give more wool, meat, and milk.

The other difficulty, caused by the small size of the strips of farmland, was overcome in

a more harmful way. In England, as in India, there used to be large areas of land belonging to the entire village, 'common land' as it was called, where anyone could freely keep cattle for grazing. To get more land for themselves, the big landowners of the eighteenth century obtained permission from Parliament to 'enclose' many of these common lands; that is, they put fences round the land so that it was no longer for the use of all, but only for themselves. Big landowners found it more profitable to breed sheep for their wool and meat than to till the fields. They were able to get Parliament's permission to do this because there were no representatives of the poorer people in Parliament at that time. Many of the poor villagers, as a result of this, were no longer able to live by agriculture.

All these improvements in manufactures, in means of transport, and in agriculture brought wealth to many people of the British Isles in the eighteenth century, and still further increased the power of the 'middle class'. But the condition of the poor became worse, because many of them were driven off the land, and gradually more and more people from the villages had to go to the towns to find work in factories. When people live in poverty and ignorance, and especially when they are crowded together in towns, there is always a rapid increase of population. So the population of the British Isles, and especially of England, increased very rapidly at this time. In 1800 it was about 15 millions; by the year 1900 it was 45 millions.

This very rapid increase in the number of people meant that still more food had to be obtained. It was soon found impossible for the British Isles to grow enough food for all its people. Why not buy food from other countries where there was plenty of land? But if foreign grain was brought into England and sold cheaply, the price of English grain would go down, and this would mean less profit for the English landowners. So for a long time Parliament would not allow foreign grain to be brought to England unless a tax was paid on it, so that it must be sold at a price not lower than that of English grain. The laws by which this tax was collected were known as 'The Corn Laws' ('corn' means 'grain'). The high price of grain caused more and more misery to the poor, and more and more people began to feel that 'The Corn Laws' must be changed. But this could not be done so long as Parliament contained only the representatives of the rich. Presently riots began to break out, and meetings were held demanding that changes should be made in the constitution of Parliament. What happened we shall now see.



KEY-QUESTION

Why and how were reforms made in the British Parliament?

The word 'Parliament' has often been used in this book. But who exactly were the members of the British Parliament? Could *anybody* become a member? The answer is 'No'. There was no rule that only rich men or men in high positions could be elected, but it was impossible for a poor man to become a Member of Parliament because it was too costly. Members of Parliament were not paid any salary at that time, so only those who had enough money to live in London without doing other work could possibly be members. The members of Parliament at that time really represented only the rich, because only the rich landowners and the fairly rich people of the towns were allowed to vote at elections. In this way the government of the country by Parliament was really government by the rich. It was *plutocracy*.

This is one of the reasons why the British Parliament was willing to spend money on costly wars to protect the British colonies, and to prevent other nations from interfering with British trade. Many of the members themselves got money through shipping and trade. Some of them were merchants whose wealth came from business which needed raw materials grown in the colonies (such as cotton, tobacco, etc.). These were people of the 'upper middle class'.

After the Industrial Revolution, England became a much wealthier country. There were many more people who were fairly rich. Many small factories, trading businesses and all sorts of shops were started, and the people who owned them and managed them were neither poor nor very rich. They were the people of the 'lower middle class'.

The 'lower middle class' people were usually well educated (or educated as well as it was possible to be in those times, for there were then no schools run by the Government. All schools were run either by the Church or by private school-masters; in many cases children were taught by teachers at home). These educated people soon began to think that 'plutocracy' was not satisfactory, because they had little or no chance of getting their representatives into Parliament. An agitation therefore began for the 'reform' of Parliament. It was proposed that the vote should now be given also to all 'middle class' people. After a big struggle which nearly came to civil war the **FIRST REFORM BILL** was passed in 1832. It was the new Parliament,

elected after this reform, which abolished slavery and passed the bills stopping the cruel employment of little children in factories (see Sections 84 and 85).

But the Government was still not really a 'democracy', or rule by the people, for there were no representatives at all of the 'working class', that is the people who earn their living by working with their hands, in factories and shops, in loading and unloading ships, and in farming. It was not until 1867 that the vote was given to some of these when the SECOND REFORM BILL was passed.

The result of having a Parliament more fully representative of the whole nation was that new laws were passed which helped to improve the condition of the people in several more ways. Under the great Prime Minister of the Liberal Party, W. E. GLADSTONE, the first Education Bill was passed in 1870, setting up free national primary schools. It was Gladstone, too, who first tried to give self-government to Ireland, and it was at this time that the first great experiment in Dominion self-government was tried and proved successful, when Canada became a Federal Dominion in 1867 (see Section 82).

Members of the British Parliament did not get salaries until 1911. The vote was not given to women until 1918. In 1928 it was extended to all citizens over 21 years of age.

There are several advantages in Parliamentary government. The first is that it prevents a king, or any strong leader, from becoming tyrant. Parliament possesses 'the power of the purse'. This means that the people cannot be taxed without Parliament's permission, and all money to be spent by the king and his government has to be granted by Parliament every year (when it passes the Finance Bill or the 'Budget', as it is called). Also, if anything wrong is being done by the ministers, or by any responsible person in any department of the nation's life and work, it can be made known. It is then discussed in Parliament and, in course of time, set right.

But it is here that there are also disadvantages in Parliamentary government. It is very slow. It is not a good system for getting things done quickly. It takes Parliament a long time to make new laws. A large number of members of Parliament want to give their opinion and there are many delays. Such delays are very harmful to the nation when there is a very serious difficulty to be overcome, such as a famine, or an invasion, or some such dangerous happening. Experiments are now being made in various countries to discover a way of getting the work of the nation done more quickly.

Every citizen of a nation has both rights and duties. Parliamentary government has helped a great deal to guard the people's rights and to prevent kings and dictators from taking them away. Strong rulers often think more of the duties of the people to obey them than of the rights of the people to be well governed. That is why dictators, such as Mussolini and Hitler, hated Parliaments and democracy. One of the big remaining problems of modern life is *to find a way of making everyone do his duty without taking away his necessary rights.* Democracy is 'the government of the people, for the people, by the people'. We have to find out how to make this into the government of the people for the good of all the people, by the people who can be trusted to govern well. This is one of the problems which you will have to help to solve in India.



82

KEY-QUESTION

Why and how did Canada become a 'Dominion'?

The growth of the British empire led to an interesting new experiment in government. We learned in Section 68 how the New England colonists formed themselves into an independent Federal State in 1787. The Canadian colonists had not joined them in the war for independence. Why not? It was perhaps mainly because the Americans made the same mistake as the British had made: they tried to *force* their will upon the colonists of Canada instead of persuading them. In 1775 an American army invaded Canada, captured Montreal and besieged Quebec. This made the Canadians angry; they refused to yield, and the next year the American army had to turn back. Moreover, there were many people in the now independent United States who wanted to remain under British rule. These people, about 40,000 in number, left their homes in the U.S.A. and went to live in Canada. They helped a great deal to persuade the Canadians not to join the U.S.A.

But Canada had its own special problems to face. Above all, there was the big difficulty that the eastern part of Canada was inhabited almost entirely by French colonists whose language and customs were French, and whose religion was Roman Catholicism; while all the western part (that is the part around the Great Lakes, for no one had yet gone farther west) had been colonized by the British, who were mostly Protestants. Parliament now decided to separate these completely into two countries, each with its own government. The seat of government of the eastern part, Quebec, was to be at the city of Quebec, and that of Ontario, the western part, at Toronto. This was tried for about 50 years, and then it was decided to join the two parts of Canada again under a single self-governing Parliament at Montreal. But this did not work well either, because the differences between the French and the British colonists made it difficult for them to form a united government. So in 1867 a new method of joining the two parts was tried—an experiment in democratic government which is of great importance to us, for it was a *federation of two peoples whose languages, religions and customs were quite different*.

Canada became a 'Dominion', made up of federated self-governing provinces. Each province or state of the Federation had its own government, to control all affairs concerning that province alone, but the central 'Federal' or 'Dominion' government had the power to control affairs concerning more than one of the provinces. The advantages of this system soon became clear. The French Canadians, in their province of Quebec, were quite free to follow their own religion and customs, and to carry on all their business in their own language. Quebec is even now a French city, though not under the rule of France. On the other hand, in Ontario, Nova Scotia, and New Brunswick, the British Canadians were equally free. The 'Dominion Government', too, was and is entirely free to manage all the affairs of Canada as a whole, without any interference from Britain.

There is no doubt that it was this invention of 'Dominion Status' that alone prevented Canada from breaking its ties with Britain, as the American colonies had done. Later, other colonies such as Australia, New Zealand, Newfoundland and South Africa obtained 'Dominion Status', and two of these (Australia and South Africa) followed the example of Canada and the U.S.A. in forming their new governments on the plan of Federation. The constitution of India was also made on similar lines.

83

KEY-QUESTION

How did Co-operative Societies and Trade Unions first come into existence?

Among the great inventions of the nineteenth century we must include mention of an invention, not of a machine, but of a system of buying and selling, which has become very important—the system of *Co-operation*.

Co-operation means 'working together', and a co-operative society is a sort of company formed by a number of people who all want the same thing and who believe that they can get it more quickly and more cheaply by joining together in the work, instead of each working separately. There are now co-operative societies for all kinds of purposes, but the most important are those for helping people to buy and sell things. If a large number of articles are purchased at the same time, they can always be bought at a cheaper rate than if only one or two are bought. A co-operative society, therefore, buys for its members things of a certain kind (for example, foodstuffs, cloth, and other articles which everyone needs) and sells them to its members at the lowest possible price, instead of trying to make the largest possible profit by selling them at high rates. At the end of each year whatever profits the Society has made are divided among the members. Something of this kind is now being done in India to help farmers to buy seed, fertilizers and better farming tools. The same idea is carried out in the Soviet Russian system of 'Collective Farms'. But that system began only in the twentieth century.

The first co-operative societies were started by ROBERT OWEN in England in 1821. Owen became a rich man through his successful management of a cotton-mill in Lancashire. But instead of spending his money on himself, he bought an estate in Scotland and started a cotton-mill and other factories there, on a different plan. Owen's ideas were socialistic: you have already learned something about socialism in Section 75, so you will easily understand that Owen managed his estate and his factories not to get profit for himself alone, as most of the rich men of his time did, but to produce things for the benefit of all the workers on his estates, and to *share* the profits among all those who made them, according to the value of the work they did. Owen started co-operative societies of many kinds on the estate, where his workers could buy all they needed at the lowest rate. He built good houses for them to live in; he opened schools for their children and his own.

He was the first man in Britain to open an infant school, i.e., a school for very young children.

In addition to all the work he did on his own estate, Owen also tried to get Parliament to pass better laws to govern the employment of workers in factories. He tried to get the hours of work shortened, and to stop altogether the employment of children under the age of ten.

In 1825 Owen bought a big estate in the U.S.A., and started a socialist colony, named *New Harmony*. It failed after a few years, but Owen's ideas have spread, and the great Co-operative Movement of modern times is mainly due to the unselfish example of this great man whose whole life was spent in trying to make others happy.

Another form of co-operation began soon after Owen's time. This was the *Trade Union* movement. Trade unions are societies formed by people who all do the same sort of work or trade. For example, there is the Railwaymen's Union, the Post Office Workers' Union, the Seamen's Union, the National Union of Teachers, and so on. The object of these unions is to enable the members to join together in making demands for better conditions of work and better wages, and to preserve their rights. If a single worker asks his employer to pay him higher wages, the employer may tell him to leave his job, and may get someone who will work for less money. But if *all* the workers in a particular trade or occupation threaten to stop work unless their demands are granted (which is called a 'strike'), the employers find it difficult to dismiss them, because all the work of their factories, railways, ships or schools would stop if there were no workers to run them.

Before 1824 it was against the law to form a trade union, but the law was changed in that year in Great Britain, and since then many trade unions have been started.



84

KEY-QUESTION

How was slavery abolished in the British empire and in the U.S.A.?

The most terribly cruel actions done by men to their fellow-men have probably been due to intolerance, to the fear of new ideas about religion, or about government. Nowadays, in most parts of the world, men have come to see the foolishness of trying to force others to change their religion. But equally terrible cruelties have been caused for other reasons. They are the thoughtless cruelties caused by greed, by the desire to get rich quickly. The Industrial Revolution, which suddenly brought so many new opportunities for increasing wealth, was the cause of much cruelty of this sort.

The demand for tropical products, such as sugar, spices, coffee, and tobacco, made it very profitable to grow them in South America and the southern part of North America. The cheapest method was to use slave-labour, and the easiest way to get slaves was to take people from the negro tribes living along the west coast of Africa, and carry them off across the Atlantic. Merchants belonging to all sea-loving nations, particularly the Spanish, the British and the Portuguese, who had colonies in America, carried on this trade in slaves from about A.D. 1600 onwards. By the year 1790 there were nearly 700,000 negro slaves working in America.

But there were many people who felt ashamed that human beings should be bought and sold like animals; and at about the time of the French Revolution, laws were passed in England making slavery illegal. The leader of the agitation against slavery was an Englishman named WILLIAM WILBERFORCE.

Other countries of Europe also passed similar laws soon afterwards.

In 1833 slavery was abolished in all British colonies and £20,000,000 was paid to the slave-owners so that all slaves might be set free.

But it was much more difficult for the Americans to pass such laws. The use of machinery for making cotton goods had very greatly increased the demand for raw cotton, and the southern states of the U.S.A. were now covered with big estates on which cotton was grown by slave-labour. Although it was against the law to carry slaves from Africa, many were still brought secretly (and with even greater cruelty owing to the need of hiding the slaves carried by the ships). By the year 1861 there were no less than four million slaves in the U.S.A.! The southerners believed that it would be disastrous



Fig. 75 Abraham Lincoln and the American Civil War

to them if they had to set these workers free. It was easy, they said, for the northerners and the Europeans to talk about freeing the slaves, for almost no slaves were employed in those countries.

The question of slavery thus became a very serious cause of quarrel between the northern and the southern states of the U.S.A. The Industrial Revolution had spread to America, and in the northern states, which are rich in coal and iron, factory-towns were rapidly springing up, and the people were eager to adopt new and progressive ideas. In the southern states were many large estates owned by wealthy country-gentlemen, who were against any change in their way of living. They wanted to go on managing their estates, in their own way, with slave-labour. Presently they began to feel that the only way for them to avoid interference by the northerners was to secede (i.e., withdraw) altogether from the United States, and form a new independent nation of their own, called the 'Confederacy'.

The election as President of the U.S.A., in

1860, of a man who was opposed to slavery made the southern states finally decide to secede. That President was ABRAHAM LINCOLN.

Abraham Lincoln was born in 1809 in a log-cabin in the American state of Kentucky. That part of America was then mostly covered with forests in which Red Indians lived. Abraham was the son of a farmer who could neither read nor write. When he was seven years old his father decided to move across the River Ohio into the neighbouring state of Indiana. There he built a new hut of logs and cleared some more ground for farming. Again, when young Lincoln was nineteen, the family moved further west into the state of Illinois, nearer the great River Mississippi. It was through the settlement of pioneer-farmers, like this, that the U.S.A. gradually spread towards the Rocky Mountains and finally to the Pacific coast.

In the meantime young Lincoln had taught himself to read and write. He first saw what slavery was like when he took a shipload of goods down the River Mississippi to be sold in New Orleans, the great cotton centre. What he saw

there made him determine to fight slavery. On his return he was offered a job as manager of a small shop. Being one of the few people of the neighbourhood who could read and write, he was also given work in the local elections, and this gave him the idea of taking up politics. He stood as a candidate for membership of the state Legislative Council and was elected when he was only 27 years of age. Then he moved to Springfield, the capital of the state, and took up law as his profession. He worked hard, and ten years later he was elected to represent his state in Congress (the Parliament of the U.S.A.). He became famous for his strong support of the agitation against slavery. In 1860 he was chosen to be the Republican Party's candidate for the presidency of the U.S.A. He was elected President, and four days after his election the first shot of the American Civil War was fired. The southerners had decided to fight the Union and to become independent. For the sake of forcing the southerners to set free the slaves alone, Lincoln would not have agreed to fight a terrible civil war, in which brothers fought against brothers and fathers against sons. But there was a greater cause for which he was prepared to fight to the end. That was the question whether or not the United States should cease to be united. Lincoln believed that the Union must not be broken by the setting up of an independent Confederacy of the southern states. To decide this, half a million Americans killed each other in one of the most destructive wars ever fought. The war went on and on for four years. In the end the northerners won. But at what cost!

Lincoln was ready to treat the defeated southerners generously. But he never lived to see his plans carried out. A few days after the end of the war he was attending a celebration of the victory, when he was shot by a man who believed Lincoln had done him some small injustice. He died the next morning.

The south had to free the slaves, and the negroes were given the full rights of American citizenship, on paper. But this did not solve the problem of the negro population of the U.S.A. Today there are more than eighteen million negroes in the U.S.A., about one-tenth of its whole population, and their number is increasing. Yet, till very recently they have been denied their rights in many ways. The Civil Rights Act of 1964 forbids the denial of equality to negroes in all fields of life. This is a new landmark in their fight for justice, but their future is still one of the big problems the U.S.A. has to face.

85

KEY-QUESTION

What forms of cruelty were reduced by the efforts of John Howard, Elizabeth Fry, Florence Nightingale and Lord Shaftesbury?

One of the signs that people are becoming more civilized is when more and more men and women protest against cruelty of various sorts, and work to put a stop to it.

A hundred and fifty years ago, if a person was sent to prison he had a terrible time. The prisons were not kept clean; there were no rules about the prisoners' food; and if they fell ill (as often happened) there was no one to do anything for them. If the jailor in charge of the prison happened to be a kind-hearted man, he might help; but he was not obliged to do so. Prisoners who had no money and no wealthy friends therefore often died in prison. Nobody cared. Why should any care be taken of prisoners? Had they not been put in prison because they had done wrong? Sad to say, also, in those times people were sent to prison for very small acts of wrong-doing. A man could be hanged for stealing. Even little children were sent to prison sometimes.

JOHN HOWARD was a high official of one of the counties (provinces) of England, and he often had to send to prison people who had broken the laws. But one day he went to see the prison of his own town, Bedford. He was so shocked that he made up his mind to get rules laid down about the proper treatment of prisoners. He spent about fifteen years travelling to see the prisons all over England and in other countries of Europe. He wrote a book describing what he had seen, and as a result of this the laws about imprisonment and the treatment of prisoners in England were improved. Howard died in Russia from a fever which he caught when inspecting prisons there.

Another kind-hearted person of the same kind was ELIZABETH FRY. Born and brought up in the midst of comfort and cleanliness, when she heard how women were treated in the prisons of that time, she went to see the prisons for herself. The horrible sights she saw made her decide to spend her life in getting things improved. Beginning with work for the women prisoners in London, she gradually helped more and more people, not only in England but in other countries too. She went to see the rulers of many countries in Europe and persuaded them to make better laws for the treatment of prisoners. She also worked for the help of beggars and other homeless poor people.

Another woman, also from a high and wealthy family, gave her life to the improvement of the nursing of patients in hospitals. This was FLORENCE NIGHTINGALE, who went out to nurse soldiers wounded in the Crimean War between Britain and Russia. She found the hospitals in a terrible condition, with no medicines or arrangements for cleanliness. When she returned to England she did a great deal to arrange for the training of nurses for work in hospitals.

We have already mentioned in this chapter how WILLIAM WILBERFORCE worked to get laws passed to stop slavery. This was another great piece of work to make cruelty less.

But perhaps the greatest of all these workers was Anthony Ashley Cooper, who afterwards became LORD SHAFTESBURY. The worst cruelty in the new factories was the treatment of young children, who were driven to work on very small wages for terribly long hours in the mines, the cotton-mills and other factories. Shaftesbury, though the son of a wealthy man, had been harshly treated by his own father, and half-starved at school. When he grew older, he did not forget what it felt like to be ill-treated as a child, and he made up his mind

to work for children. He became a Member of Parliament when he was only 25 years old, and he worked for more than twenty years before he could persuade the House of Commons to pass a law to stop the employment of children in factories for more than ten hours a day. Imagine what it must have been like when little children were actually chained to the looms or other machinery and forced to work even for fifteen hours daily!

Then Shaftesbury set to work to stop the cruel treatment of children employed in the coal-mines. Here they were made to crawl along dark underground passages, pulling small trucks of coal. Another cruelty was the sending of children up tall chimneys to clean them—like Tom, the chimney-sweep, in the famous story *The Water Babies*.

From the helping of children employed in mines and factories, Shaftesbury went on to the helping of those who were homeless and hungry. In London and other great cities of that time there were thousands of children who lived by begging or stealing, as there are in Bombay and Calcutta even now. Lord Shaftesbury got 'Children's Homes' started for the care of these children.



ASSIGNMENTS

- 1 What was the Industrial Revolution? Where did it begin and how?
- 2 Write brief notes on: the development of the steam-engine; Co-operation; Elizabeth Fry; Lord Shaftesbury.
- 3 Give an account of the life and work of Abraham Lincoln.
- 4 Why and how did Canada become a 'Dominion'?
- 5 What new problems were created by the Industrial Revolution?

Discoveries and Inventions of the Nineteenth and Twentieth Centuries

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KEY-QUESTION

What discoveries were made by
Harvey, Newton and Darwin?

When your grandfather was a boy, students were not encouraged to ask questions. It is different now. Children are encouraged to ask 'Why?' and 'How?'. When they ask such questions their parents or teachers try to answer them. They do not tell the children: 'God made it so: don't ask why', or: 'That is the truth, written down in our holy books'. That is what your grandfather was told, if he asked questions.

Science (a word which means 'knowledge') is the name given to all the subjects which answer the question 'How?'. Boys and girls now begin to learn something of science even when they are quite young, and many of them become scientists when they grow up. The result of this is that there are now thousands of people in every country trying to find out the answers to 'whys' and 'hows', and almost every week there is a new discovery. For example, medical scientists have recently discovered medicines which can cure or prevent dangerous illnesses such as malaria, pneumonia,¹ typhoid and other fevers.

But if you want to prevent a disease, you must first know what is the real cause of it. If people believe that malaria and smallpox are caused by 'the evil eye' or by the anger of a god or an evil spirit, they will try to prevent the disease by magic rather than by quinine or vaccination. So the most important discoveries, at the beginning, are the discoveries of the 'Laws of Nature' or *how* things happen.

One of these important discoveries was the 'circulation of the blood': that is, the work of the heart in pumping the blood all over the body through our arteries and veins. This discovery was made by the Chinese more than

two thousand years ago, but the knowledge never reached the West. It was discovered again in 1628 by DR WILLIAM HARVEY, the doctor of King Charles I (the King of England who was beheaded by his own Parliament—see Section 61).

Another very important discovery was that of the 'laws of gravitation' (or why things fall towards the earth). This was discovered by the great English mathematician, SIR ISAAC NEWTON, about the year 1700.

A very great discovery was made about 1859 when CHARLES DARWIN published his book *The Origin of Species*, in which he explained the 'theory of evolution'.

Charles Darwin did not like school. In the schools of England at that time the boys were taught a great deal of Latin and Greek, which they had to memorize, just as the boys in our old Sanskrit and Arabic schools in India had to do. No science was taught. But Charles was interested in collecting various sorts of stones and flowers, and even beetles and other insects. He wanted to find out *why* there are so many different sorts of plants and animals, and *how* they have become different, and *why* they are not all alike.

Charles's father and grandfather were both doctors of medicine. So in 1825 he was sent to Edinburgh University to study medicine. After two years, he decided to give up medicine and take up the subjects in which he was really interested, Botany and Zoology. For this he went to Cambridge University. In 1831 he got the opportunity which was the turning-point in his life. The British Government wanted to get correct information about the coastlines and harbours of islands in the Atlantic and Pacific Oceans. So a ship, named *The Beagle*, was sent out with a party of scientists to get all the required information. Darwin was offered the post of zoologist on the ship. For five years he went from island to island; and was thus able to make a great collection of different sorts of plants and animals. This was just what he needed for his work of finding out how plants and animals have developed differences, or 'variations' as Darwin called them.

When Darwin got home he began to work on his theory. Briefly it was this: long, long ago (perhaps millions of years ago) there must have been only a few species (sorts) of plants and animals. But different parts of the world have different kinds of climate and surroundings, so only those plants and animals will increase which are helped by that climate or those surroundings. The other species will die out.

¹Pronounced 'new-mo-ne-a'.

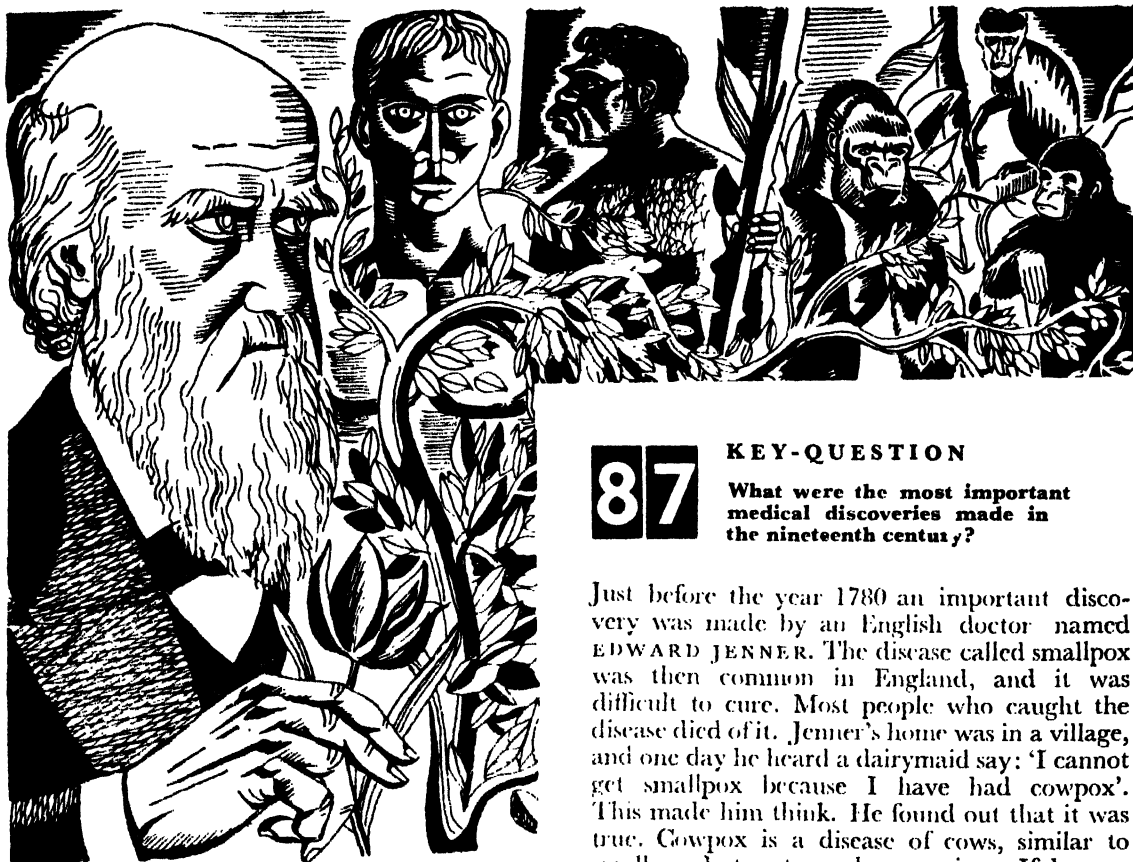


Fig. 76 Darwin and evolution

For example, on the island of Madeira (near the north-west coast of Africa) Darwin found 550 different sorts of beetles. Most beetles can fly, but Darwin found in Madeira 200 kinds of beetles which could not fly, and many of the common flying beetles were not found there. What was the reason for the absence of flying beetles in Madeira? Darwin worked out this answer. Madeira is in the region of the strong westerly winds, and beetles which could fly were quickly blown out to sea by the strong wind, and were drowned. Those which could not fly were saved, and increased. So Madeira has mostly non-flying beetles. This is known as Darwin's theory of 'natural selection', or how Nature selects (chooses) some sorts of plants and animals and causes them to increase in certain places, while others die out.

From this idea Darwin went on to another theory. In his later book, *The Descent of Man*, he says that Man has also developed through the process of natural selection. You can study that in the science of Biology.

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KEY-QUESTION

What were the most important medical discoveries made in the nineteenth century?

Just before the year 1780 an important discovery was made by an English doctor named EDWARD JENNER. The disease called smallpox was then common in England, and it was difficult to cure. Most people who caught the disease died of it. Jenner's home was in a village, and one day he heard a dairymaid say: 'I cannot get smallpox because I have had cowpox'. This made him think. He found out that it was true. Cowpox is a disease of cows, similar to smallpox but not nearly so serious. If human beings catch that disease, they are almost certain not to get smallpox. Jenner did not know why and he could not find out. But it was a fact. The work of a dairymaid (milking cows) made it very likely for her to get cowpox, but by that she was saved from getting smallpox. Jenner made up his mind to do a dangerous experiment. He took some of the matter from a cowpox sore and put it into the veins of a boy. The boy developed cowpox, and soon got well again. Then Jenner took some matter from a smallpox sore, and put it into the body of the same boy. He did *not* get smallpox. This was how 'vaccination' was discovered. It is used all over the world now, and smallpox has entirely disappeared in the British Isles and many other countries.

But Jenner never knew *why* a person who has had cowpox cannot get smallpox. This could not be found out until another discovery had been made. This discovery was not made until about 50 years later, when a German botanist, FERDINAND COHN, discovered with the help of a microscope the existence of very very tiny living things in air and water. These are what

are called 'bacteria'. Cohn did not actually discover that bacteria are the causes of some diseases: that was done by LOUIS PASTEUR, a Frenchman. When looking through a microscope at drops of blood taken from persons suffering from diseases such as typhoid, cholera, pneumonia, etc., he observed certain objects in the blood, which were not seen in the blood of healthy persons. He found that these were the 'germs', or seeds, of the diseases; ('germs' and 'bacteria' are two names for the same things). They were different in the cases of different diseases. The next thing was to find out how the disease germs get into the blood, and how to stop them from doing so, and how to kill them if they get in.

Pasteur found that some germs get into the blood through the air we breathe. Such are the germs of influenza, measles, chickenpox, smallpox and tuberculosis (T.B.). Some get into us through the food and water we take: such are the germs of cholera, typhoid and dysentery. Some get into us through the bites of insects: such are the germs of malaria and plague. It will be clear from this that if we are very careful to breathe pure air, eat and drink clean things only, and avoid bites of mosquitoes, bugs, etc., we can avoid the danger of many of the worst diseases. How to do this is shown by the science of *hygiene*, or how to keep healthy.

It now became clear why vaccination prevents smallpox. When a few germs of cowpox are put into a man's blood, the blood corpuscles (you will learn more about these in your lessons on Physiology) begin to make a substance which kills the cowpox germs. The same substance also kills smallpox germs; so, if the same man gets a few smallpox germs into his blood, they are killed and he does not get smallpox. But the same substance cannot kill the germs of other diseases. To kill the germs of cholera and typhoid, a very, very small quantity of the germs of those diseases is put into the blood. The blood then makes a substance which kills cholera and typhoid germs. This is what is called 'preventive inoculation'. That is, something put into your blood to prevent you from getting a disease. To stop malaria, quinine is put into the blood. Quinine kills the malaria germs which have been put into the blood by a mosquito. An even more effective substance than quinine for killing malaria germs has now been discovered; it is called 'paludrine'.

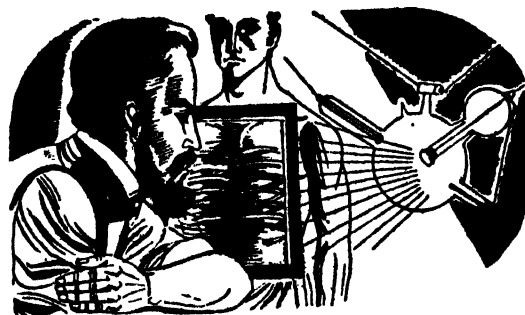
One of the most terrible diseases that Pasteur's discovery helped to cure is rabies, the disease caused by the bite of a mad dog. All over the world, special hospitals or departments in which this disease is treated are called 'Pasteur Institutes'.

A wonderful discovery that has saved mankind from much pain was the discovery of *chloroform*, the substance which sends people into a deep sleep or unconsciousness, so that operations can be done on the body, and even parts can be cut off, while the patient is unconscious. Before this discovery was made, operations had to be done with the patient able to feel everything. Imagine how fearful it would be to have a leg cut off or a bullet or even a tooth taken out without any way to stop the pain!

The use of chloroform was discovered by a young Scottish doctor, JAMES SIMPSON, in 1847.

But there was still another difficulty to overcome. It was soon noticed that even when an operation had been done successfully, and without pain to the patient, the patient often died, a few weeks later, from poisoning of the blood. JOSEPH LISTER, a young doctor working in a Glasgow hospital, made up his mind to find out the reason for this. After many careful observations Lister discovered in 1865 that the poisoning was due to germs in the air around us, and in water. These get into wounds, causing them to become 'septic', i.e. the flesh begins to rot or decay, and the poisonous matter passes into the blood. To prevent this, it was necessary to find some substance which would be 'anti-septic'. Lister found that carbolic acid is such a substance: no germs can live in it, but it does no harm to the body, if it is put only on the outside and not in the mouth. By dressing the wounds of his hospital-patients with carbolic acid, Lister was able to save thousands of lives.

In 1895 a German scientist named ROENTGEN discovered the wonderful rays known as 'X-rays'. These rays are so powerful that they can pass through solid substances through which ordinary light cannot go. Thus, a bullet buried deeply in a man's body can be photographed by X-rays and its exact position seen, so that the doctor can take it out more easily. Roentgen could not find out at first what caused these rays, so he called them 'X' rays, which means 'unknown' rays. He received the Nobel Prize for his work in 1901.



KEY-QUESTION

What inventions of the nineteenth century helped to give us swift and easy communications?

Now we shall turn to the study of some other applications of science which have helped to make life more comfortable. The invention of the steam-engine made it possible to do many things quickly and easily. Machines were soon being invented to do work which could not possibly have been done except by thousands of men working all day long.

One of the most important changes in the eighteenth and nineteenth centuries was the improvement in ways of spreading news. In olden times there were no newspapers; whatever men thought or did in one place was known in other places only after months or even years, because news had to be written down by hand or carried by the spoken word.

There were announcements of news, put up on notice-boards, in ancient Rome and in China. But the first real printed newspaper appeared in Germany in 1609; then followed one in Holland. The first newspaper in England appeared in 1622; and soon after this, in 1631, the *Gazette of France* came out. In 1641 a Spanish South American newspaper appeared. The first North American newspaper, *The Boston News-letter*, came out in 1704. In India, the *Bengal Gazette* began publication in 1780. The famous *Times* of London was first published in 1785. The first daily newspaper published at such a low price that everybody could buy it for only a halfpenny was *The Daily Mail* of London, a century later, in 1896.

Another very important way of spreading news and information was by means of the Post Office. There were postal services in ancient days as long ago as the times of Cyrus, King of Persia, Alexander the Great of Macedon, and Augustus Caesar, the Roman emperor. The first postal service in Western Europe was started in France, in 1464. The first English Post Office was started by Oliver Cromwell in 1657. But under all these systems it cost a good deal to send a letter, and the cost depended on how far the letter had to go. It was in Paris, in the time of King Louis XIV, that the first cheap postal service was started. A letter could be sent from any part of Paris city to any other part for one *sou* (about three paise). But the greatest improvement of all was made by ROWLAND HILL, an English schoolmaster, who proposed that letters should be sent from any place in England to any other place for one

penny (about six paise). This was agreed to by Parliament in 1840. The final step was taken in 1875 when the *International Postal Union* was formed by all the nations of Europe, with Egypt and the United States of America. All these nations agreed that they would carry the letters of every other member of the Union at a uniform rate, depending on the weight of the letter, just as is done in India now. The minimum rate for letters to *any* country in the Postal Union was about 15 paise for a letter weighing about 58 grammes. That is cheaper than the present cost of sending a letter from one part of India to another. This good arrangement caused the number of letters sent between the various countries of the world to increase enormously, and almost all nations are now members of the Postal Union. This International Postal Union is a splendid example of how the nations of the world *can* join together for the good of all, when they really want to do so.

From this you see how the speed and ease of sending news all over the world was increased in the nineteenth century, the Century of Speed. As we have already seen, the increase of speed was made possible at first mainly by the use of the steam-engine to make machines go fast and continuously.

Now let us take a glance at some important inventions of the nineteenth century in which *electricity* is used. The earliest great discoveries about electricity were those of an American, BENJAMIN FRANKLIN. It was in 1762 that he made the dangerous experiments which proved that the lightning which flashes from the clouds is a form of electricity. Franklin proved this by sending a kite up into the air during a thunder-storm. A piece of metal was tied to the string of the kite, and Franklin found that electricity from the storm-cloud came down the string and charged a battery.

But it was only after nearly a hundred years that this great new power began to be used for the service of Man. It was used for sending messages by *telegraph* (which means 'writing at a distance'). In 1837 the first message was sent along a wire by electricity by the inventor of the telegraph, WILLIAM COOKE, a British officer in the East India Company's army at Madras, who had gone to England on leave. George Stephenson, the great builder of railways, was among those who saw Cooke's first successful experiment in telegraphy. Soon afterwards, telegraph-wires were used for sending messages for the Great Western Railway of England.

Almost at the same time another invention



Fig. 77 Telegraphy

was made, which helped telegraphy a great deal. This was the invention of the Morse Code, by **SAMUEL MORSE**, an American. If you have been a Boy Scout, you are sure to know what the Morse Code is. By 1845 telegraph messages in Morse Code were being sent in America.

Much later, in 1876, the telephone was invented by a Scotsman who lived in the U.S.A., **ALEXANDER GRAHAM BELL**, a teacher. But Bell was not an ordinary teacher, he was a teacher of people who were deaf and dumb. By trying to help his deaf pupils Bell had learned a great deal about the way in which sound affects the human ear. He did not know much about electricity, but he suddenly got the idea that sound might perhaps be sent along a wire by electricity. He tried many experiments with the help of his friend Watson, but without much success. Then, one day, when they had fixed up their wires from the bottom floor of their house to the topmost floor, Bell sent Watson to the other end of the wire, and a few moments afterwards Watson, in the basement of the house, clearly heard Bell, at the very top, say: 'Watson, come here: I want you'. The telephone had been invented. Within a few years telephones were being used in great cities all over the world.

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KEY-QUESTION

When were bicycles and typewriters invented and improved, and what discoveries helped improve agriculture?

Mention must be made of some other inventions which have helped mankind a great deal. *Photography* was first invented by an Englishman **THOMAS WEDGWOOD** in 1802, and greatly improved by the Frenchman, **DAGUERRE**, in 1839. The film-camera which we use nowadays was invented in 1888 by **GEORGE EASTMAN** an American, who founded the famous 'Eastman Kodak' Company.

The *bicycle* went through several stages of development before modern bicycles were made. First, about 1816, there was the 'hobby-horse', a French invention which was moved along by pushing with the feet on the ground. In 1840 came the first bicycle driven by pedals. This was made by **MACMILLAN**, a Scotsman. It was called the 'dandy-horse'. In 1865 came the 'velocipede', also known as the 'bone-shaker', invented by a Frenchman. About 1870 came the 'penny-farthing', so called because there was a very large wheel at the front, with a small one at the back, like a penny placed next to a farthing (a very small coin like a 'paisa'). This was a very dangerous machine to ride, for, if one stopped suddenly, the small wheel, and the rider, went over the top of the big wheel! About five years later, in 1876, an Englishman named **LAWSON** made the first bicycle of the modern type, with wheels of equal size, driven by pedals, cranks, chain and gear. This was manufactured by the Rover Company which still makes cycles, motor-cycles and motor-cars.

Nowadays we cannot easily imagine what

it would feel like to ride a bicycle with *solid* rubber tyres. But all bicycles were like that until 1888 when JOHN DUNLOP invented the pneumatic (air-filled) tyre. Dunlop tyres are still famous. But Dunlop could never have invented the pneumatic rubber tyre without an earlier invention, the invention of *vulcanized* rubber, that is, rubber which has been hardened. The discovery of how to do this was made in 1839 by CHARLES GOODYEAR, an American. He discovered it accidentally, by dropping on a hot stove some rubber which he had mixed with sulphur.

One of the most useful and most widely used

way by smearing printers' ink on the face of the type. Thus the linotype can turn out material to be printed as fast as it can be typed. This marvellous machine made it possible to print newspapers quickly.

An important invention for adding speed to agriculture was that of the reaping-machine, by which wheat and other grain-crops can be harvested a hundred times more quickly than men can do it by hand-labour. The reaping machine was invented by CYRUS MCCORMICK, an American, in 1831. Later this machine was much improved, and nowadays a single machine can do all the work of cutting the corn, threshing



Fig. 78 Nineteenth-century inventions: the hobby-horse, the camera, vulcanized rubber

machines is the sewing machine, invented by ELIAS HOWE, an American, in 1840.

The typewriter was first invented by a Frenchman named PROGIN in 1833, but it was not improved enough to bring it into common use until CHRISTOPHER SHOLLS, an American, began to make typewriters of the modern kind in 1868. The famous Remington typewriter was first marketed in 1873.

One of the most marvellous of all machines made by man is the Linotype, invented about 1886 by a German, MERGENTHALER, who had gone to live in the U.S.A. The Linotype is a printing machine operated like a typewriter but, instead of having letter-keys which strike on the paper, the keys release brass letters (which the printer calls 'matrices') and fits them side by side in a holder until a whole line has been made. The letters, however, are not *raised* letters like ordinary printers' type, but are cut *into* the brass. Melted lead is then forced into the mould containing these lines of brass letters; and a whole 'line of type' is thus cast in lead (this is the origin of the word 'linotype'). This is then put into its proper place (by the same machine), and printed in the usual

it, putting the grain into bags, and tying up the straw into bundles. It is difficult to imagine how a single machine could be made to do more various kinds of work than this.

About 1840 SIR JOHN BENNET LAWES, an English farmer, founded the world's oldest agricultural research station in his native village of Rothamsted, near Harpenden (north of London). At first he supported it mainly with his own money. Then he discovered how to make *superphosphate*, a chemical which helps to produce better crops. This discovery led to the development of the modern fertilizer industry. Born in 1814, Lawes was attracted to chemistry even as a boy. He had his laboratory, first in a bedroom and then in a barn. He spent his whole life in Rothamsted, and although his early success with superphosphate made him a rich man and a famous chemical manufacturer, his chief interest was always agricultural research. No man ever did more to ensure the world's food supply than this great farmer-scientist. His experimental work, carried out over a period of fifty-eight years in partnership with Sir Henry Gilbert, laid the foundations of agricultural chemistry. He died in 1900.

KEY-QUESTION

What useful inventions do we owe to Edison?

We owe a larger number of useful inventions to **THOMAS ALVA EDISON** than to any other man who ever lived.

Edison was born in the U.S.A. in 1847. From childhood he was interested in experiments of all sorts. A story is told that, when he was a tiny child, his sister found him sitting cross-legged in the garden with a very serious look upon his face. She asked him what he was doing. 'I am sitting on a goose's egg,' he replied, 'to see whether I can make it hatch out as well as the old mother goose can!' Another story about his early experiments is that he gave a playmate a huge dose of Seidlitz powder (a powder which, when mixed with water, produces gas), to see whether the gas produced inside the boy would lift him off the ground and enable him to 'fly!' (If you do not know what the actual result was, you should look up 'Seidlitz' in your *Little Oxford Dictionary*.)

When he was still only fourteen years of age, Edison decided to earn his own living, and he began to sell newspapers on one of the express trains. (American trains have a passage right through the train along which people can walk from one carriage to another, so Edison could go from compartment to compartment selling his newspapers.) But he was not content to do only that. The guard of the train allowed him to set up a tiny printing-press in the luggage-van, and on this he printed a little news-sheet of his own, which he sold to the passengers. And when he was not busy with this printing and newspaper-selling, he was doing experiments in telegraphy, with a home-made apparatus which he had fixed up on the train.

It was his interest in telegraphy that got him his first good job, when he was 20 years old. The telegraph-machines belonging to a big company in New York suddenly got out of order, and, luckily for Edison, he happened to be on the spot, seeking for a post. He quickly found out what was wrong, and set the machines going again. The company immediately employed him to look after all their telegraph-machines.



Fig. 79 Edison and electric light

But Edison was never content just to make money. He went on working at improvements of every sort to make telegraphy more efficient. Through one of these improvements he got his first chance to set up a good laboratory of his own. One of his inventions caused a great saving to the company, and he was given a large sum of money for it. He then set up a laboratory of his own, and went on with more experiments.

He produced a duplicating machine, he improved the typewriter (which had recently been invented), and then he turned his attention to the telephone. This had been invented by GRAHAM BELL, but Edison improved it so much that it has now come into use all over the world. Then he invented the phonograph, the machine which reproduces speech and music, from which the gramophone has developed.

His next inventions were even more important: they were in connexion with electric lighting. Light produced by electricity was already in use on a small scale, but it had not become common because a suitable filament (i.e. the thin wire inside the electric-bulb) had not been found. Edison made thousands of experiments to find the right substance, and he found it at last. His discovery has made it possible for electric light to be used everywhere where current is available.

Then he improved various other parts of the machinery needed for electric lighting systems: he made better generators, a new kind of dynamo, and instruments for measuring the amount of current, etc.

His next invention was the kine-to-scope, which was the forerunner of the cinema. And in 1912 he made the kine-to-phone, which, linked with the phonograph and the film-camera, made talking pictures possible.

During the First World War he worked for the Government of the U.S.A. Among many other inventions of his, for use in the war, was an apparatus by which a torpedo could be heard moving towards a ship, from a distance of three thousand yards. Altogether he patented more than 1300 inventions during his lifetime. He was a great friend of HENRY FORD, the famous motor-car manufacturer, who said of Edison, when he died in 1931: 'His knowledge is so nearly universal that he cannot be classified as an electrician or a chemist—in fact Mr Edison cannot be classified: the more I have seen of him the greater he has appeared to me—both as a servant of humanity and as a man.' What a fine epitaph!

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KEY-QUESTION

Who helped in the development of the modern aeroplane?

Perhaps the most important of all modern inventions is the aeroplane. But the aeroplane would have been impossible without the *petrol-driven engine*, the only kind of engine that is light enough to be used in an aeroplane. The 'internal-combustion engine' (i.e. an engine driven by an explosion which takes place inside it) is not the invention of any one man: many have helped to perfect it gradually. The first gas-engine was constructed by an Englishman named STREET, in 1794. But it was DAIMLER, a German, who, in 1883, made the first really efficient petrol-engine: this was used in 1885 to drive a motor-cycle and, in the following year, a motor-boat. In 1887 he produced a four-wheeled car which reached a speed of twelve miles an hour. After the year 1890, the use of petrol-engines in motor-cars developed rapidly, particularly in Germany and France. Only then did it become possible to make a machine which could be driven through the air.

Experiments in gliding (i.e. floating through the air in a machine with no engine) had been made by English, French, German and American pioneers as early as 1850; the greatest of these was LILIENTHAL, a German. Two American brothers, ORVILLE and WILBUR WRIGHT, made successful glider-flights about 1900. In 1903 they fitted a petrol-motor into a glider-plane and flew for 40 yards at the first attempt, and 270 yards a week later. The aeroplane had been invented!

Its improvement was extremely rapid. In 1904 the Wright brothers flew three miles, and in 1905 twenty-four miles. But it was the First World War (1914-18) which brought the aeroplane into constant use. It was not for dropping bombs that aeroplanes were used then, but for scouting and taking photographs of the enemy's forts, roads and trenches. Much more powerful engines were made, and with the help of these the planes were able to climb high into the air quickly, and to escape being hit by bullets.

After the war men began to do wonderful things in aeroplanes. The first flight across the Atlantic Ocean was made in 1919. It was crossed in 26½ hours. In the same year two young Australians flew from England to Australia for the first time. In 1926 Admiral Byrd, of the U.S.A., flew over the North Pole; in 1929 he used an aeroplane for exploring the ice-covered

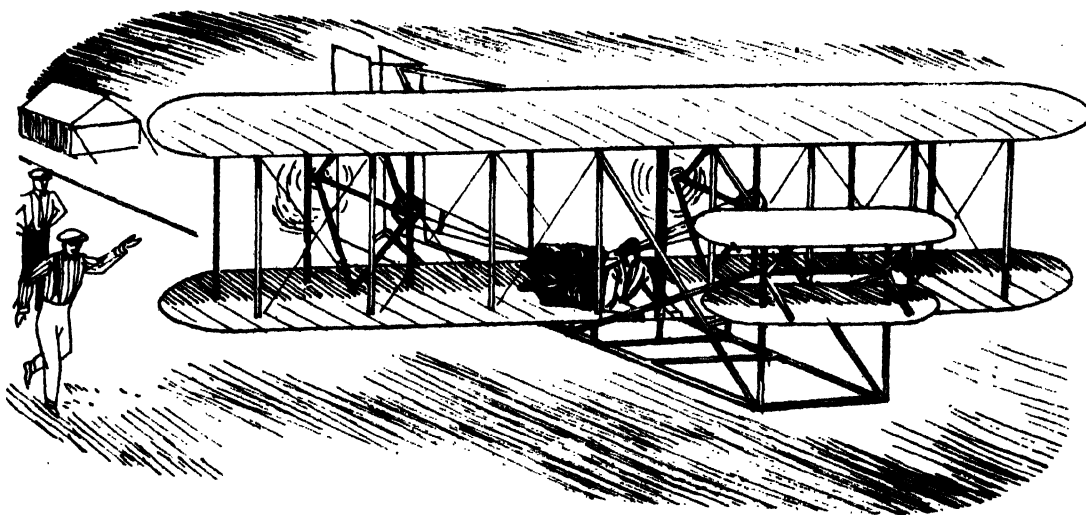


Fig. 80 An early aeroplane

lands of the south polar continent and actually flew over the South Pole. And in 1933 two planes flew over the top of Mt. Everest, the highest point on the earth's surface.

Experiments were also made in building very large planes which could carry twenty or thirty passengers, or an equal weight of luggage and mails. The great air-services were started, carrying mails and passengers from Europe to Australia, via India: from Europe to North and South America; and from America across the Pacific Ocean to Asia. For most of these services sea-planes were used, i.e. aeroplanes which could come down on water. The building of these great aeroplanes made it possible for flying to be used for a new and more terrible purpose in the wars of modern times. Instead of carrying a large number of passengers or mail, aeroplanes were used to carry huge bombs to drop on the factories, railways, harbours and cities of the enemy, causing the most fearful destruction.

The invention of the jet-engine (which drives an aeroplane in the same way as a rocket is driven) has made it possible for aeroplanes to travel at amazing speeds: over 1000 miles an hour, even faster than sound travels. The first successful jet-engine was made in 1941 by the Englishman FRANK WHITTLE; German scientists also invented a jet-engine at about the same time.

Scientists working in the U. S. A. and in Russia have now produced rockets which, travelling at fantastic speeds, have been to the moon and beyond.

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KEY-QUESTION

What have been the most remarkable discoveries and inventions of the twentieth century?

One of the most wonderful of all inventions is radio (or wireless). By switching on a button and turning a dial you can hear voices coming from all parts of the world. The first steps towards this invention, like so many others of modern times, were made by many workers in various countries. But the man who did more than anyone else to make radio communication possible was MARCONI, an Italian.

Marconi was born in 1874, and when he was only 21 he invented a wireless transmitting apparatus.¹ The next year he went to England, where he sent and received wireless messages over a distance of ten miles. By 1898 messages were being sent from England to France, and in 1901 the first wireless message was transmitted and successfully received between England and the American continent. Soon after this, the great practical value of wireless became clear to the public. A criminal who had escaped by ship from England was captured while at sea through a wireless message having been sent to the ship.

As in the case of flying, it was during the

¹ In 1895 A. S. POPOV, a Russian, gave a demonstration of a wireless transmitter and receiver invented by him. It is doubtful, therefore, whether the credit for the first invention of radio communication should be given to Marconi or Popov.

First World War that great use was first made of the new discovery; and just after the war, in 1919, Marconi set up the first broadcasting station in the world, at Chelmsford, England. He died in 1937.

One of the greatest of all recent discoveries, that of radium, was made by a woman, **MADAME MARIE CURIE**. Daughter of a Polish science-teacher, Marie determined to take up science as her profession. While earning her living as a teacher of science in a Paris school, she studied under Dr Pierre Curie, a young French scientist. In 1895 the teacher and his pupil were married. They had no money for a good laboratory, so they made one in an old, dark store-room; and three years later, after working almost day and night, it was the pupil who succeeded in discovering the new and wonderful substance, radium. In 1904 Pierre and Marie Curie received the Nobel Prize in Physics, and the University of Paris created a special department for the study of radium, appointing Dr Curie as its head, with his wife as his chief assistant. Only three years later, Pierre Curie was killed in a street-accident in

Paris. But Marie was determined to carry on his work. She was appointed in his place and in 1911 she won the Nobel Prize again, this time in Chemistry.

Not only through her scientific discoveries did Madame Curie become world-famous. She spent the remainder of her life—more than 20 years—in using radium for the healing of disease. But radium is a substance as powerful to hurt as it is to heal. The need for great care in using it was not understood in the early days of the discovery, and Madame Curie gradually suffered more and more from the effects of the dangerous radium rays. Her wonderful and unselfish life was brought to an end in a French hospital in 1934.



Fig. 81 The Curies at work

Fortunately there is no limit to the wonders yet to be discovered in our universe, and more and more clever men are spending their lives in such work. It is impossible to foretell what the next great discoveries and inventions will be. Men have still not found out a way of using the *tides* as sources of power. The heat of the sun too, may be used directly by focusing it through powerful lenses.

Wonderful work has been done recently in finding out more about the matter of which our universe is made. In 1919, RUTHERFORD at Cambridge succeeded in 'splitting the atom'. It has since been discovered that by breaking up atoms and freeing the electricity which holds their parts together a new source of power can be found. This is necessary to take the place of the coal and petroleum dug out of the earth, which must come to an end some day. The first use to which atomic energy was put was, unfortunately, to make atomic bombs: but it is now being used to generate electricity, and in many other useful ways.

Another wonderful discovery is that of the cosmic rays and their effect on our health and surroundings. The great American scientist, ROBERT MILLIKAN, was one of the foremost in this work. From the search for more knowledge about the *atom*—the smallest of all independent particles of our universe—to the discovery of the *cosmic rays*, those mysterious radiations which come to our earth from remote spaces beyond the bounds even of our solar system, Science goes on with its work. Patiently and impartially the facts are gathered, either to confirm or to alter the conclusions previously arrived at. That is the *scientific spirit*, the true spirit of the search for truth. Our civilization has departed from that spirit often; the passions of greed, intolerance, and desire for power have dimmed its clear light. In some countries, scientists have been driven out because they would not consent to teach, as facts, statements which they believed to be untrue or not sufficiently verified. But there are still countries where thought is free, and where scientists can work without fear of being tortured or killed if they write or say what the rulers do not like. That freedom, *the freedom of the mind*, is *perhaps the most precious thing in the world*. If it is lost and not regained, the very 'curiosity' which has made man what he is, the highest of visible living creatures on this earth, might well die out. And with its death what use would there be in the further existence of man, surviving (if he could survive) as a mere incurious clod of living flesh and blood?

93

KEY-QUESTION

How did Captain Cook live and die?

The desire for more knowledge, which led Newton and Darwin, Lister and Edison to make their great discoveries, also made other men go out to explore the parts of the world still marked 'unknown' on the map. Among these parts were the whole of the central part of Africa, and all the lands and islands of the South Pacific Ocean.

The greatest explorer of the Pacific was CAPTAIN JAMES COOK. Cook's father was a Yorkshire farm bailiff, or what we should call in India the *kamdar* of a big *jagirdar*. When he was twelve years old, James was sent to learn how to sell goods in a village shop, but he soon made up his mind that keeping a shop was not what he wanted to do. He decided to go to sea. His first voyage was as 'boy' on a ship carrying coal. He soon showed his worth, and when he was not much more than twenty years old he became 'mate'. When he was 27, he joined the British navy, and rose to the position of captain in a very short time. He was sent on one of the voyages of discovery of coasts and harbours for the navy, as Darwin was later on. His work was so good that the great British scientific society, the Royal Society (which awards the title of 'F.R.S.'—Fellow of the Royal Society—to great scientists) invited him to take charge of an expedition of scientists to the Pacific Ocean.

On this expedition Captain Cook explored the coasts of New Zealand and of eastern Australia. He was not actually the first to have seen those lands, for they had been discovered earlier by the Dutch. But the Dutch did not explore the coasts fully or go inland at all, and New Zealand was thought to be part of a great south polar continent. Cook sailed right round the two islands of New Zealand and between them (through what is now named Cook Strait), and then went on to Australia, where he landed at Botany Bay, near the place where the city of Sydney now stands. He named the land 'New South Wales'. 'Botany Bay' was so called because of the great number of new plants and flowers found there.

Returning to England, Cook was soon sent out again on another voyage of discovery. This time he was to try to discover the great continent around the South Pole. We know now that it is really there, though entirely covered with ice, but Cook was not able to find it,

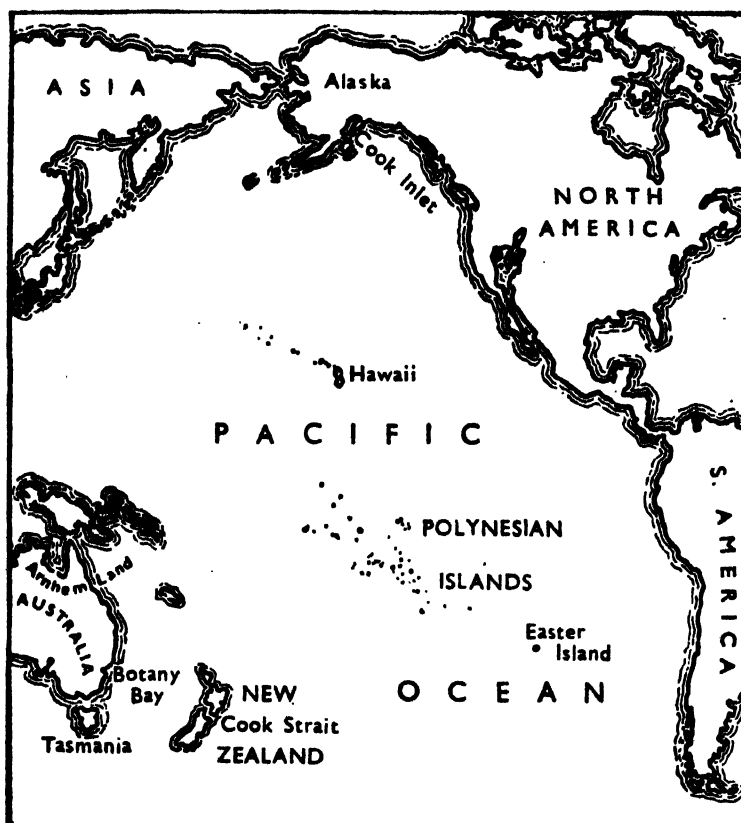


Fig. 82
Cook's Voyages: the
Pacific Ocean

because all the sea round that continent is frozen over. But he discovered many of the Pacific islands which till then had been quite unknown, going as far eastwards as Easter Island (see map).

Captain Cook began his last voyage in 1776. This time he went first to the north Pacific, to try to find out whether there is a sea-way round the north of Canada into the Atlantic Ocean. He explored the coast of Alaska, where you will find Cook Inlet on the map. But he could not find a passage into the Atlantic there. He returned to the central Pacific Ocean and discovered the islands of Hawaii. Cook was a man who risked his own life fearlessly, and always tried to show friendliness to the people of the new lands he discovered. But this time he paid for his fearlessness with his life. The natives stole one of the boats belonging to his ship, and he went with a party of his men to get it back. He was suddenly attacked when getting into the boat, and fell dead into the sea, with a spear through his body. He was a great explorer and a great leader of men.

94

KEY-QUESTION

Who were the great explorers of the interior of Africa, Australia and Antarctica?

Until a hundred years ago the continent of Africa was called 'The Dark Continent' because so little was known about it, except the coastal parts. The greatest explorer of the centre of Africa was DR DAVID LIVINGSTONE, a Scotsman. Livingstone's parents were poor, and David had to help them from the age of ten by working in a cotton factory. But he was a great reader, and his reading made him want to do two things: first, to explore unknown lands, and second, to be a Christian missionary. Perhaps it would be more true to say that he wanted most of all to spread the Christian religion, and he chose an unknown part of the world in which to do that work; so he has become even more famous as an explorer than as a missionary.

Thinking that he would be more useful if he was a trained doctor, he studied medicine.

When he was 27 years old he took his medical degree, and set out for Africa.

Livingstone's first great discovery was the River Zambezi with the waterfall he named 'Victoria Falls'. This is one of the greatest waterfalls in the world; for, although the River Zambezi is not as broad as the River Niagara, the fall is twice as high. The native name for the fall is 'the sounding smoke', because the great mass of falling water makes a tremendous noise, and the deep valley into which the river falls is filled with a cloud of spray, the small drops into which the water is broken by its 400-foot fall.

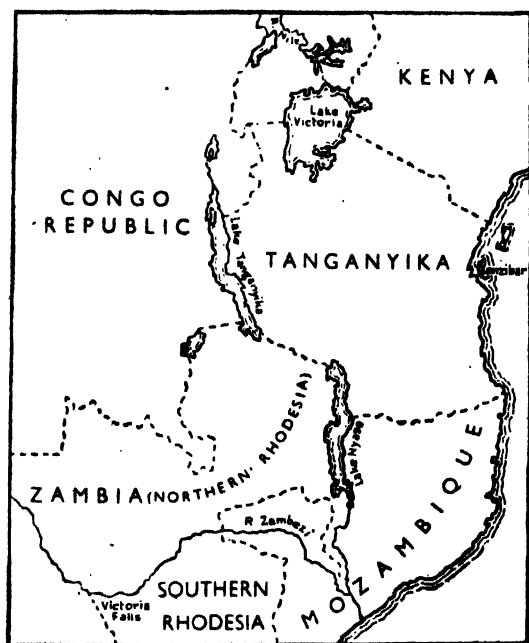


Fig. 83
Livingstone's voyages: central and eastern Africa

On a later journey Livingstone discovered Lake Nyasa. It was at this time too that he helped a great deal to show to the people of Europe how terribly cruel was the African slave-trade. This was at just the time when Lincoln was fighting against slavery in the U.S.A.

On his last journey Livingstone set out to try to find the source of the River Nile, and for five years he was not heard of. He spent those years in exploring near the great Lake Tanganyika. In 1873 he died in his explorer's tent. His native followers loved and respected him so much that they carried his dead body all the way from

central Africa to the coast, to Zanzibar, from where it was sent to England, to be buried in Westminster Abbey.

The interior of two continents remained to be explored—both in the far south—Australia and the high ice-covered plateau of Antarctica. In 1828 the explorer CHARLES STURT reached the River Darling, and went far into the interior of Australia. He found it was a terrible desert, and he returned from his travels blinded by the fierce glare of the sun upon the sand. The first attempt to cross that desert was made by a party led by two explorers, BURKE and WILLS. In 1860 they succeeded in crossing it from south to north; but, on the return journey, four members of the party got lost in the desert, and after wandering about for more than two months without food, all died of starvation except one who was rescued by the natives.

Antarctica is a much larger continent than Australia, but it is empty, being entirely covered with ice. No animals live on the continent, and there are no trees or plants. Most of the continent is a high plateau, about 10,000 feet high, which makes it colder even than the region of the North Pole. Yet it has an active volcano on it, more than 13,000 feet high, named Mount Erebus.

The strangest thing about the Antarctic continent is that it is very difficult to reach because it is entirely surrounded by frozen sea-water, which is not smooth and level like the ice of a frozen lake, but is full of little hills and valleys, caused by the movement of the sea-water underneath the ice. This 'pack-ice', as it is called, is extremely difficult to cross. Many explorers reached the pack-ice, but very few were able to cross it and actually land on the continent. This was first done in 1894 by BORCHGREVINK, a young Norwegian who had made his home in Australia. The most famous explorations of Antarctica were not made until the twentieth century, when the Norwegian, AMUNDSEN, and the Englishman, CAPTAIN SCOTT, actually reached the South Pole in 1911. Scott and his companions died of cold on the way back. The North Pole was reached by PEARY, an American, in 1909.

Of the continents, no part of Europe remained unknown; Asia, too, had mostly been explored, except the northern ice-bound coast, and the great mountain ranges of India, Tibet, north Burma and western China. North America, both Canada and the United States, had been explored from west to east; and by 1883 there were even railways from coast to coast. North Canada had been explored even earlier by

MACKENZIE, who discovered the great river that now bears his name. The only part of South America still unknown was the inland region of the River Amazon. It is so unhealthy and so difficult to pass through, because of the dense equatorial forests, that even now some parts of it have never been explored.



Fig. 84 Captain Scott in the Antarctic

ASSIGNMENTS

- 1 Write brief notes on the following and their discoveries: Charles Darwin; Edison; Captain Cook.
- 2 Give a short account of the development of the modern aeroplane.

What important medical discoveries were made in the nineteenth century?

What inventions of the nineteenth century helped to make communication swift and easy?

Write notes on the following: the bicycle; modern printing machines; modern improvements in agriculture.

The First World War and After

95

KEY-QUESTION

How does 'imperialism' develop?

Through the discoveries and explorations of men such as Captain Cook, Livingstone, and many others, the British empire gradually expanded. Some parts of it were taken by conquest in war, such as Canada and parts of India from the French, and South Africa and Ceylon from the Dutch. A most important part, the New England colonies, was lost in the American War of Independence. But the British went on colonizing. The newly-conquered lands, such as Canada and South Africa, and the newly-discovered ones, such as Australia and New Zealand, soon had a growing population of British colonists. They were people who went out to those empty countries prepared for a hard life at first, and willing to make the new colonies their permanent home.

But other places now began to be added to the British empire, for reasons quite different from those of exploration and colonization. Other nations, too, began to desire possessions overseas. This growth of 'nations' into 'empires' is what we must now study. It is called the growth of *imperialism*.

Let us first try to understand why nations want to become empires. Why cannot the men who form a nation be satisfied with their own country? Why should they want to conquer other people's countries?

There are several 'factors' in imperialism, as in nationalism. The first factor is the pleasure that strong rulers have in extending their power. We may call this factor the *personal ambition of leaders*.

But leaders cannot do anything unless they can get people to follow them and to do what they say. Why are people willing to follow and even to go to war for the sake of having an empire? The reason is the second factor in imperialism. It is *economic necessity*. What does this mean?

'Economic' means 'concerning the making and the distribution of wealth, money or goods'. So 'economic necessity' means the need of making money or making goods. Why does this need lead to imperialism? We shall now see.

If the people of a country grow their own food and make just enough manufactured goods for their own use, they will be able to get on without trading with other countries. This is what most people did in the ancient times. The people of India did not know anything about bicycles and railway trains and radio sets, so they did not want them. The people of Europe did not know about tea and rubber and silk, so they did not want those things. But when more people began to travel from one country to another, they heard about the good things of other countries, and they began to want to have them. When merchants brought those goods from other countries, they got high prices for them. So trade began, and increased year by year.

Now, as you have learned in Chapter 17, a very great change took place in Europe about 100 years ago. Machines were invented which could make things very quickly and cheaply. Cloth could be made in Lancashire, England, from cotton brought from the U.S.A., and because it was made so quickly and cheaply by machines, it could be sold in India at a lower price than Indian cloth which was made by hand in India. The British merchants began to sell their cloth all over the world. Other western nations then also began to get machines (they bought them from England at first, and later began to make them). After 1868 the Japanese also did the same. When a country has a great many factories in which it makes all sorts of manufactured goods by machinery, we call it an 'industrialized' country. By 1890 all the big western nations, and Japan, had become industrialized, and they began to compete against each other to sell their manufactured goods. The place where goods are sold is called a 'market'. So a *struggle for markets* began.

It was not only a struggle for markets; it was also a struggle for raw materials. If you want to make cloth, you must have cotton, or silk, or wool, from which to make it. If you do not produce enough cotton or silk or wool in your own country, you must buy it from another. So the industrialized nations also began to compete for raw materials.

Look at the map of Africa on page 160. There are only a few countries in that great continent which are shown as 'independent', that is, not under the rule of some other nation. All the remaining part of Africa was taken by one or



Fig. 85
Africa as divided among the European nations between 1880 and 1913

(1) MOROCCO: Arab kingdom mainly under French and Spanish protection and control. Independent kingdom since 1956. (2) TRI-POLI: under Turkish rule until 1911, then conquered by Italy and renamed Libya. Independent kingdom since 1953. (3) EGYPT: under Turkish rule until 1882, then British protectorate. Independent kingdom 1922-51; republic since 1951. (4) ABYSSINIA: independent kingdom, conquered by Italy in 1936, restored to independence in 1941. (5) LIBERIA: independent Negro republic, first established for freed Negro slaves in 1847. (6) BOER REPUBLICS: conquered in 1900-2 by the British and now forming part of the Republic of South Africa.

other of the European nations between 1880 and 1900. CECIL RHODES (after whom Rhodesia was named) was the Englishman to whom the extension of the British empire in southern Africa is greatly due.

Imperialism spread in another way too. When you want to carry on trade with countries far away, you must be certain that your goods will arrive safely and as quickly as possible. If you are sending your goods by ship, you must have harbours in which the ships can safely stop during a long voyage, and where they can take on board fuel and water and food, or have repairs done if necessary. As you have learned in Section 76, the British did most of their trading in ships; so the need for harbours was very great in their case. This is why so many islands and other places, scattered all over the world, were colonized by British traders, or conquered by the British navy. If you look at a map of the British empire you will see that this is so. The Suez Canal, which did so much to make the journey

from England to India shorter, was made by a French engineer named DE LESSEPS and opened in 1869; until 1956 it was managed by a company of which half the shares were bought for the British Government by the great British Prime Minister BENJAMIN DISRAELI, who became Earl of Beaconsfield.

If your trade is overland trade, then you must have roads or railways by which it can be carried. The countries of the Russians and the Americans are so large that for a long time they did not compete for markets overseas, but they built railways from one side of their great countries to the other. The Germans wanted to trade with Turkey and India across the Middle East. Therefore they began to build a railway from Berlin to Bagdad, which might have been extended across Iran to the borders of Sind, if war had not prevented it. The real cause of that war was rivalry between two empires, the British empire and the German empire, about which we shall learn in the next section.

How did the German empire come into existence?

In Chapter 14 we saw how the need to join together for protection against rival groups (whom the invention of gunpowder had made more dangerous) gradually made the small feudal groups feel themselves more united.

This new feeling of 'nationalism' was rapidly developed in some of the countries of Europe under strong kings. We saw how this came about in Spain, France, Switzerland, then in England, Holland and Russia. We learned also why Italy and Germany lagged behind. In Chapter 16 we saw how Italy became a nation under the leadership of Mazzini and Garibaldi, not for defence against outside enemies, but to resist the rule of petty dukes and kings. The nationalism of Italy was not the same, therefore, as the old defensive nationalism of France, Spain, England and Russia. It began as a *revolutionary* nationalism, following the example of the North American colonists, the French of the Revolution, the South Americans, and the Greeks. As soon as it had gained its object, national unity and freedom from despotic rule, it ceased to be revolutionary. In the study of the history of revolutionary movements, we often see this happening. For, when people feel that they have secured a certain amount of freedom, most of them want to settle down and enjoy it in peace. They become *conservative* (that is, content with things as they are) and the revolutionary spirit begins to grow again only if bad conditions return. Some parts of the world, such as China, India and Egypt, have just gone through the stage of revolutionary nationalism, and you will be able to see, in your own lifetime, whether this will come true in their case.

You may have noticed, however, that up to now we have had very little to say about one of the greatest of modern nations, GERMANY, and practically nothing at all about another, JAPAN. That is because their nationalism was of still later growth than that of the other nations, and was of yet another kind. We might call this third kind of nationalism by the name of *militant nationalism*. That is the idea that the people of your own nation are superior to all others and that your nation therefore has a *right* to conquer as many others as possible. Of course, you find some people in every country who feel like that. But when you have a large group of people with those ideas, and when they control the government of the country, then

you are likely to get a 'militant' nation, that is a nation of people eager to fight. As you know, one of the greatest dangers to the whole world from 1900 to 1945 was that the powerful rulers of three nations—Germany, Japan and Italy—had these ideas of 'militant nationalism'. (Italy underwent another change after the time of Garibaldi, and under Mussolini it was converted into the 'militant' type.) Now we shall see how the first two of those militant nations arose.

In Section 64 we read about King Frederick the Great of Prussia. He was the king whom William Pitt helped to defeat the French in Europe, while the British defeated them in India and America. But Frederick was not the ruler of all Germany, but only of the northern part called Prussia. By his victory over France he made Prussia larger, and by the thorough training of the Prussian army he made himself one of the most powerful kings in all Europe. A hundred years after Frederick's death Prussia became the most important province of a United Germany. We must now learn how this came about.

It was almost entirely the work of Prince OTTO VON BISMARCK. Germany was at that time made up of a number of small independent states, the chief of which was Prussia. In 1862, Bismarck became the chief minister of King Wilhelm (William) I of Prussia. The first thing he did was to make a law that every healthy young man in Prussia must be trained as a soldier. In a few years Prussia had the best-trained army in the whole of Europe. Bismarck was then ready for his next step. He declared war on Austria, which, since the defeat of Napoleon, had been Prussia's chief rival for the leadership of the German states. In three weeks he completely defeated the Austrians. In the peace terms he forced them to agree that Prussia was the chief of the German states.

France was at this time ruled by Napoleon III, a descendant of Napoleon Bonaparte. This Napoleon thought that he would show himself to be as great a soldier as his ancestor Bonaparte had been. He did not want the Prussian king to become powerful; so he declared war on Prussia. This was just what Bismarck wanted. Till then, the German states had never united as a nation. But now they united under the lead of Prussia to fight the French. In a few months the French army was badly defeated by the Prussians, and Napoleon himself was taken prisoner. Paris was besieged and forced to surrender. The French suffered a terrible defeat. They were forced to give up some of their country:

the provinces of Alsace and Lorraine, nearest to Germany. Also the Germans made them give huge sums of money to pay for the cost of the war. Then the German states, which had united for the war, decided to unite permanently, and King Wilhelm I of Prussia was crowned as German emperor, in January 1871. Bismarck's work was complete.



Fig. 86 Tanks attacking the German trenches in the First World War

97

KEY-QUESTION

What caused the First World War and how did it end?

The Germans thus became a 'nation' about 300 years later than the other peoples of western Europe; but, when once united, they made the most remarkable progress. This was just the time when industrialization was taking place in western Europe. Germany, with the help of her clever scientists and inventors, at once took a leading place among the industrialized nations. German goods, especially machinery, metal goods of all sorts, chemicals, dyes and medicines, began to go all over the world. Germany too joined 'the struggle for markets' and for colonies in Africa.

At the same time it happened that Germany had an ambitious king—or rather, we must now call him 'emperor'—WILHELM II, for he was both King of Prussia and Emperor of Germany. He wanted Germany to be the most powerful nation in the world in every way, and with this aim he not only encouraged German trade and industry but also kept the German army and navy ready for immediate use.

The chance came in 1914. Austria was no longer the leader of the German peoples, but was the ally of Germany. Wilhelm encouraged the Austrian emperor to make Austria larger by seizing some provinces from her neighbour Serbia (now part of Yugoslavia). But Russia and France were allies of Serbia, and they threatened to fight Austria if Serbia was invaded. The Emperor Wilhelm believed that, by using his powerful armies quickly against the French, he could defeat them as his grandfather had done in the time of Bismarck. Therefore, as soon as Russia declared war against Austria, Wilhelm marched his armies through Belgium against France. The invasion of Belgium was contrary to the agreement made between Britain, France and Germany in 1830 when Belgium was separated from Holland as an independent country. Therefore, as soon as the Germans entered Belgium, the British joined the war on the side of France, Belgium, Russia and Serbia, against Germany and Austria.

The German emperor had not expected the British to join in; or, if he had, he had expected to be able to defeat the French before the British could go to their help. He very nearly did succeed, for the German armies came almost within sight

of Paris before they were stopped by the allied armies of the French and British. In the east, the Germans and Austrians stopped the Russian invasion of Germany and Austria.

At that time aeroplanes had only just come into use and were not used for bombing. Tanks were not invented until 1916. So the German armies on the one side, and the French and British on the other, faced each other behind a long line of trenches and barbed wire defences right across the north of France. Neither of them could drive the other out. Meanwhile the Germans tried to defeat the British by sending submarines in large numbers to sink the British ships carrying food to England and supplies to the allied armies. Many ships were sunk, but in the end the British navy defeated the submarines, and in its turn began to besiege Germany, stopping all trade from outside Europe. Italy, Japan and finally the U.S.A. joined the Allies, and in 1918 Germany had to ask for peace. The Emperor Wilhelm fled to Holland, and the Germans set up a republican government.

The First World War cost the lives of about eight million men killed in battle, and about twenty million wounded. This does not include the millions of people all over the world who died of influenza, disease and famine, caused by war.



98

KEY-QUESTION

What was the League of Nations?
What did it accomplish and in what
did it fail?

It is not surprising that such fearful destruction of life and health made many people ask whether something could not be done to prevent future wars. The leader in the first attempt to prevent war was WOODROW WILSON, President of the U.S.A. A conference took place in Paris at the end of the war, to decide the terms of

peace. President Wilson placed before the conference his scheme for a League of Nations.

It has become the fashion to laugh at the League of Nations as if it were a useless thing. It was not useless, even though it failed to prevent the Second World War. The League of Nations was *a first attempt to do a great thing*. It could not be expected to be able immediately to stop war completely. To do that, the *causes* of war must be removed, and that is not easy.

What good, then, did the League of Nations do? First of all, it was useful in bringing representatives of the various nations together, to discuss common problems and difficulties. Through the International Labour Office of the League, and other organizations working under it, many agreements were made regarding the improvement of conditions of labour, prevention of the spread of diseases from country to country, and so on. Those nations which joined the League of Nations promised that they would not go to war without first consulting together, to see whether their disputes could be settled peacefully.

The weakness of the League was, first, that it had no power to compel nations to settle their quarrels peacefully. It was just the same sort of weakness which we noted in the first attempt of the American States to work together (see Section 68).

Each nation-member of the League wanted to decide its own case, and was unwilling to let it be decided by others. It is as if a prisoner, accused of a crime, were to demand that he should act as his own judge, and refuse to accept the decision of the Court of Justice.

Another weakness of the League of Nations was that all nations were not included in it. Although it was the President of the U.S.A. who proposed its creation, the government of the U.S.A. refused to join the League. For several years Russia was not included (we shall see later in this chapter what happened in Russia during the First World War), while Germany was not allowed to join until several years after the end of the war. Nations could also resign from the League if they did not like its decisions, and this is exactly what happened. So the League became like a judge who can decide that the prisoner is guilty of a crime, but who cannot have him punished for it. The prisoner just walked out of the court, laughing! When nations saw that this could be done, they no longer took any notice of the decisions of the League.

The first to do so was Japan; then came Mussolini; last, and worst of all, Hitler. We shall see now how this happened.

The World War of 1914-1918 left three nations with the greatest power in the world—the United States of America, Great Britain and her Dominions, and France. Two other nations which had been on the winning side in the war were of less importance, Japan and Italy. Two great countries, China and Russia, had gone through revolutions and had not yet recovered. The German, Austrian and Turkish empires had been completely crushed and broken. We shall now take a glance at each of these nations, and see how they developed in the twenty years after the war of 1914-1918 and before the Second World War.

THE UNITED STATES OF AMERICA was the youngest of the great nations. Soon after the New England colonies had won their independence, Europe had gone through many years of revolution and fighting (the French Revolution and the Napoleonic wars). Millions of people from the ruined countries of Europe went to America in the nineteenth century to become citizens of the new country where there was plenty of vacant land, and where they hoped to begin life anew. The population of the southern part of the U.S.A. was further increased by the negro slaves who were brought from Africa to cultivate the cotton, sugar and tobacco plantations (see Section 84). By the year 1800 there were nearly a million negro slaves in America, about one-fifth of the whole population.

After the invention of machinery, i.e. at the time of the Industrial Revolution, the U.S.A. went ahead very swiftly. America is such a huge continent that if the people had discovered no other means of travel but horseback, or canoes on the rivers, as in the early days, it would have taken centuries for the U.S.A. to expand westwards and in the end to reach the coast of the Pacific Ocean. As it was, steamboats began to travel along the great rivers, the Mississippi and its tributaries in the south and centre, and the St Lawrence and the Great Lakes in the north. Railways were built, so that inland parts of the country could be reached where there were no great rivers. In 1869 the Union Pacific Railway was completed right across the continent to the Pacific coast.

From 1861 the U.S.A. suffered a serious setback from the terrible Civil War which lasted for four years (see Section 84), but when the war was over and it was once and for all decided

that the United States should remain united, the country again began to go rapidly ahead. The north-eastern regions were rich in coal and iron, and the U.S.A. soon began to surpass the European countries in industries and manufactures. This progress became still more rapid when petroleum was discovered in the west and south, and gold in Alaska.

Americans felt that they must guard themselves against several dangers of the eastern half of the world. First, they wanted to live in peace and to avoid getting mixed up in the quarrels of the older nations. They welcomed the immigration of people from other countries, but they insisted that if those people wanted to live in America they should forget their old national quarrels and become good Americans. To make sure of this, the American government insisted upon a uniform system of compulsory education for the children of all its citizens. Next, the American government was very firm in warning the European nations that it would not allow them to extend their colonies and empires into either north or south America. This is what is known as the *Monroe Doctrine*. It originated in 1823 when the Austrian emperor proposed to the other European kings that they should all help the Spanish to crush the revolt of the Spanish South American colonists, then going on (see Section 73). President Monroe of the U.S.A. warned the European governments that the U.S.A. would regard as enemies anyone who tried to interfere in affairs in North or South America. The result was that all the Spanish and Portuguese colonies gained their independence.

The U.S.A. thus opposed the imperialism of the European nations. But it began to develop a special sort of imperialism of its own. This also arose from industrialization and the great increase of wealth which resulted from that. The people of the U.S.A. had no need of colonies, and they had less need of raw materials than any other nation, because their own country was so rich in everything. But when they grew prosperous they had need of new *markets* for their manufactured goods, and when they grew rich they had need of new ways and new places in which to *invest their surplus wealth* (see Section 95). This is one of the things that is bound to happen when the economic system of a country is based on the making of profits by private businesses, i.e. capitalism (see Section 75). Instead of conquering other nations and taking their land as colonies, the Americans invested their surplus capital in loans to needy countries and in railways and other businesses overseas. In this way

they gained *financial control* over those countries. We shall see what new problems this financial imperialism gave rise to later.

The U.S.A. did not join Britain and France in the First World War until 1917. When the war ended, at the end of 1918, Britain and France were financially exhausted. They had used up all their reserves and had had to borrow enormous sums of money from the U.S.A.

made things worse. For when Americans had all the goods they needed, they could only sell more goods by sending them overseas; but the people in other countries had no money to buy American goods even though they needed them very badly. It therefore no longer paid the Americans to make more goods, and they also began to reduce production, and to reduce the number of workers in their factories. Very soon



Fig. 87 The Great Depression

They had hoped to pay part of their debts from 'reparations' from Germany (see Section 101), but it was soon found that Germany could pay very little, and consequently Britain and France could not pay America. For some time it was actually arranged that the U.S.A. should lend money to Germany, for Germany to pay to France and Britain, so that they might pay the U.S.A.! Of course, you can really pay your debts when you earn more than you need for your daily existence (food, clothing, etc.). The difficulty in European countries after the war was that many people could not earn at all. They were unemployed. It is not difficult to understand why. All the countries in Europe, except Soviet Russia, were being run on 'capitalist' lines, that is, all industries and businesses were run by private owners who had to make profits in order to live. But owing to the destruction caused by the war, most people were poor and could not afford to buy goods made in the factories. The factories and other businesses therefore had to reduce the amount of goods they made, which meant reducing the number of their workers, and thus causing more unemployment.

The starting of new businesses in America (which had plenty of money) did not help : it

America also had an ever-increasing number of unemployed workers. When the American businessmen found that their profits were getting less and less, they became cautious about lending money to other countries. They declared that they could not go on lending to Germany. This caused a terrible financial crisis in Europe and the Americans became even more alarmed. Everyone wanted to get his money back safely. Everyone wanted to sell whatever shares he had, and nobody wanted to buy. People began to withdraw their money from banks. Presently banks began to fail all over the U.S.A. because they had not enough money to pay out. Unemployment increased with terrible swiftness. In 1932 there were about 130 lakhs of people without work in the U.S.A., and about 60 lakhs in Germany and 30 lakhs in Britain. About two-thirds of the trade of the world stopped between 1929 and 1933. It was the time of *The Great Financial Depression* all over the world. In India at that time everything was cheap; one could buy wheat at the rate of 12 to 16 seers for a rupee, but the peasants had so little money that they could not afford to buy cloth and other necessities, even though those were also cheap. There seemed to be plenty of goods, but nobody had enough money to buy them.

KEY-QUESTION

What was Roosevelt's 'New Deal'?

At this time various nations tried various different ways of trying to escape from the 'Financial Depression'. One great country, Russia, avoided it altogether by adopting the socialist system of having all production and distribution carried on by the government. For many years the Russian people had very little, but at least there were no unemployed, and all shared whatever the country could produce. In Britain and Germany the government kept the unemployed from starving by giving them a 'dole', i.e. a small payment, just enough to enable them to buy food. At the end of 1932 FRANKLIN DELANO ROOSEVELT was elected President of the U.S.A. He immediately asked the American Congress (Parliament) to give him special powers to deal with banks, agriculture and industries. They granted this and President Roosevelt quickly took the following actions:

(i) He released the dollar from the gold-standard, thus allowing it to fall in value, making it easier for debtors to pay their debts, though creditors had to suffer some loss by getting less than the full value.

(ii) He made a grant of 800 million dollars (240 crores of rupees) for the relief of the unemployed, who were starving because there was no 'dole' system in the U.S.A.

(iii) He gave immediate employment to 2½ lakh workers on special works such as replanting trees and flood-control (making 'bunds' and dams, etc.).

(iv) He gave relief to farmers by making grants so that it would pay them to grow more food. He raised a loan of two thousand million dollars (600 crores of rupees) to develop agriculture.

(v) He raised a loan of about three thousand million dollars (900 crores of rupees) for great schemes of national development, such as the Tennessee Valley scheme, by which lakhs of acres of land were given irrigation and electric power from dams built across rivers.

President Roosevelt was able to raise all the money necessary for these schemes because wealthy Americans were eager to find safe investments for their money. By starting these great public works, he was able to employ millions of people, whose wages could be spent on the purchase of goods, which enabled farmers and other producers to sell more of their produce and manufactures. Roosevelt also aimed at raising

wages and shortening the working-hours, thus increasing the purchasing power of the poorer classes and giving work to more people. Businessmen usually did just the opposite: they cut down wages and increased the hours of work, hoping thereby to reduce their expenses and increase their profits. HENRY FORD, the great manufacturer of motor-cars, was one of the few big businessmen who did not do this; he paid higher wages and shortened the hours of work in his factories, so that a larger number of people might earn money and be able to purchase his cars.

People in the U.S.A. who opposed Roosevelt's 'New Deal' (as his schemes were called) accused him of introducing a sort of socialism. In a way this was true, for the great schemes of national improvement were all run by the government, and private owners were not allowed to make any profits out of them. But, except for these, Roosevelt did not bring any other business or industries under government ownership, though he exercised some control over private employers of labour, to make them give higher wages and shorter hours to their workmen. This was a sort of half-way step towards a socialist system.

**KEY-QUESTION**

What effects did the First World War have on the British, French and Turkish empires?

GREAT BRITAIN AND HER DOMINIONS became stronger after the First World War. We have seen how the British empire grew larger and richer, especially after the Industrial Revolution in which the British gained a big lead over all other people. After Germany became a united nation in 1871 the Germans had become Britain's greatest rivals in industrial development and trade. The defeat of Germany in 1918 was therefore an advantage to the British, although the war caused them terrible losses in lives and money. The war made the British empire stronger, because all the Dominions and all the British colonies, and India, united in helping to bring about the defeat of Germany.

FRANCE was the greatest sufferer from the war, because much of the actual fighting had been in northern France. It had caused terrible destruction of towns and farms, as well as of the French coal-mines, which are mostly in the north. Millions of French soldiers and civilians were killed in the war. It was to give France some compensation for these great losses that the victorious Allies compelled Germany to pay 'reparations' as part of the conditions of peace.

TURKEY, after the war of 1914-1918, came under the rule of a very remarkable man, who was successful in changing it within a few years from an old-fashioned country into a modern nation. That man was MUSTAPHA KEMAL ATATURK ('the great Turk'). Turkey took part in the First World War on the side of Germany. When the war was over, Mustapha Kemal formed a Turkish Nationalist party, and in 1923 the Sultan was sent away and Turkey became



Fig. 88 Ataturk and the revival of Turkey

These 'reparations' were payments in money and coal which the Germans had to give, mainly to France and Belgium, for the damage they had done when they invaded those countries.

The French also had many colonies overseas, nearly all of which they had obtained in the nineteenth century (for they had lost all their earlier colonies in India and America in the wars against the British—the Seven Years War and the Napoleonic Wars). The most important colonies of the French empire were in Africa. Between 1830, when they took Algeria, and 1895, when they conquered the great island of Madagascar, the French gained possession of a large part of north Africa, including nearly all the central region of the Sahara, which until recent times was under French rule, as you can see from the map on page 160. It was a French engineer, FERDINAND DE LESSEPS, who built the Suez Canal. The only other important French colonies were in Indo-China.

a republic, with Mustapha Kemal as its first president. In 1924, Kemal abolished the khali-phate,¹ and in 1925 the use of the *fez* was forbidden. Women were freed from 'purdah', and education was made compulsory for all. It was ordered that instead of the Arabic script, the Roman script should be used. This made it easy for the Turkish language to be learned by all, and also to be read by people of other nations which use the Roman script. In 1927 Mustapha Kemal was again elected president. He changed Turkey completely during his rule. His aim was to make Turkey a strong and united modern nation inside her own boundaries (that is, mostly inside Asia Minor) and not to waste her strength in trying to conquer other people or in making a Turkish empire. Mustapha Kemal died in 1938.

¹ See Sections 39 and 59.

KEY-QUESTION

**How did Japan and Italy develop
after the First World War?**

JAPAN had been growing in importance as a modern nation since 1868 (see Section 107). The Japanese and the British made a treaty by which the Japanese joined the British against the Germans, but the Japanese did not take much part in the fighting of the First World War. They hoped to gain great advantages by being on the winning side, and they were disappointed when they obtained only some of the former German colonies in the Pacific Ocean. But those islands were very useful to them later, in the Second World War, as we shall see. In the meantime Japan made great progress as an industrialized country, exporting manufactured goods all over the world.

ITALY was another of the disappointed victors. Italy had actually had a treaty with Germany, but when the war started, Italy decided to fight against Germany. North Italy was then invaded by the Germans and much damage was done; the Italians were only saved from defeat by being helped by their British, French and American allies. The Italians lost much more than they gained from the war, and this was no doubt one of the chief reasons why they felt angry with their allies. Italy was a young nation: it had only been united in 1860 (see Section 74), and had not had time to get used to democratic government. The Italians were angry with the other democracies (Britain, France, the U.S.A.) after the war, and they began to think that the troubles from which they were suffering were due to the democratic form of government which was not working satisfactorily. A leader arose who promised that he would get them out of their difficulties, and they listened to him. He was **BENITO MUSSOLINI**. Mussolini gathered a large number of discontented people around him, and in 1922 he and his followers marched to Rome and took over the government of the country by force. Mussolini's ideas of government were called *Fascism*. According to Fascism the most important thing is that the State should be powerful. The people exist only to make the State great. If anyone does any action which weakens or does not help the State, he must be punished. For example, individuals may own property, but they may cultivate only those crops, or make only those articles, which the State needs. They may make profits, but only up to the amount which the State allows. Workers must

not go on strike for higher wages, because this reduces production and does harm to the State. If the State thinks their wages and conditions of work are not good enough, it will order them to be improved. This perhaps sounds all right, but in actual practice it had terrible results, for everything depends upon who controls 'the State'. Mussolini took great care that no one should control 'the State' except himself and his Fascists. No other political party was allowed to exist. Italy still had a parliament, but if any members spoke against the government of Mussolini, they were threatened; people who opposed the Fascists were tortured and killed, and their Fascist murderers were not punished. In other words, Mussolini was a 'dictator' and his Fascist government did whatever he ordered. But he did some useful things for Italy in the 21 years of his rule (from 1922 to 1943). Like Napoleon, he constructed fine roads and buildings; he had the marshes near Rome drained, and planted crops on them; he improved the railways. But he also educated the young Italians for war and cruelty. He reminded them that Italy had formerly been the centre of the Roman empire, and that the Romans had ruled 'the world' (that is, all the world which the Romans knew). And when his army and air force were ready, he set out to conquer a new empire for Italy. He took no notice of the protests of the League of Nations. He attacked Abyssinia in 1935, and conquered that country with the help of aeroplanes which dropped poison gases on the defenceless people. Then in 1939 he attacked another weak country, Albania, in the Balkan Peninsula. He conquered that also.

Mussolini's new empire was broken to pieces in the Second World War when Italy took the side of Germany, as we shall see. Mussolini was caught in north Italy in 1945 and was killed by the Italians themselves. They had had enough of his Fascist dictatorship.



KEY-QUESTION

What obstacles were there to the development of Russia and how were they overcome?

RUSSIA was modernized under Peter the Great, as we learned in Section 62. One of the most interesting signs of its modernization is that after Peter's death in 1725 there were no less than four rulers of Russia who were women. The greatest of these was Catherine II.

In the nineteenth century, when Britain, France and Germany were going ahead after the Industrial Revolution, the progress of Russia was checked by two great handicaps. First, about half the population consisted of 'serfs', landless peasants who were practically slaves, for they were not allowed to leave their masters' estates without permission, and they were bought and sold as their masters pleased. 'Serfdom' was abolished in Russia only in 1861. The second obstacle was that the aristocratic Russian ruling class of that time was not interested in industries, with the result that Russia was very late in introducing the new methods of

northern Persia, and beyond the Ural mountains into Siberia, and gradually right across northern Asia to the Pacific Ocean. The city of Vladivostok was built about 1860. Then the Russians began to push southwards towards China, into Manchuria and Korea. This was what brought them into conflict with the Japanese. The Russo-Japanese war began in 1904. The Russians expected to win easily, but the Japanese had now become an advanced nation with a well-trained army and a navy with modern warships. In less than a year the Russians were severely defeated by the Japanese.

The defeat of their army and navy in the war against Japan was a very great blow to the Russian government, and in 1905 the Russian people made their first attempt to overthrow the Tsar's autocratic rule. This revolt was not successful, and it was put down with great cruelty. For more than ten years the Russian people continued to be suppressed. Then came

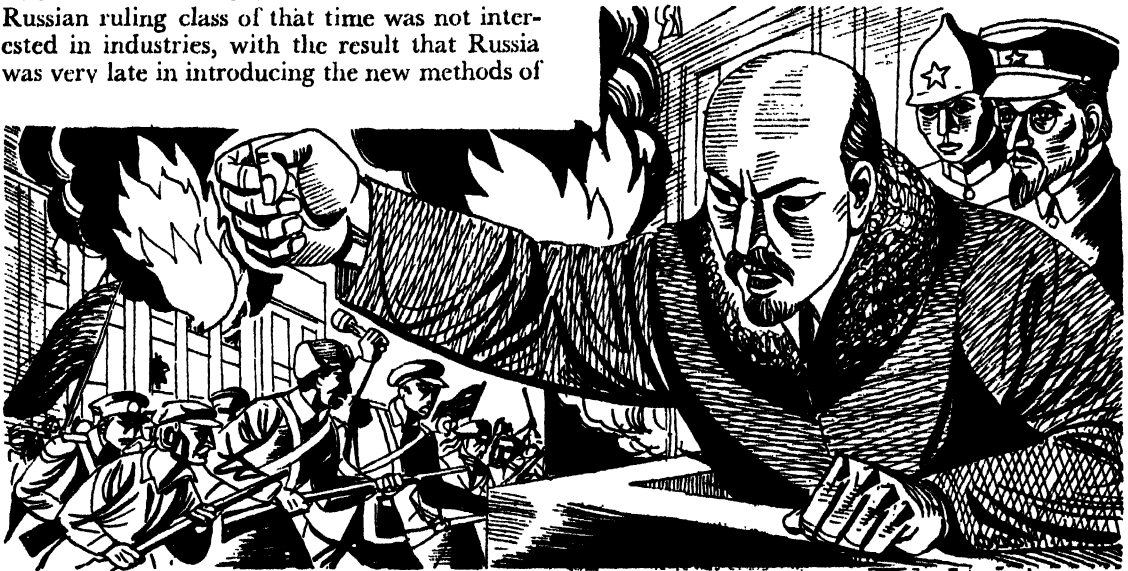


Fig. 89 Lenin and the Russian Revolution

manufacture and transport which had brought prosperity to other countries after the Industrial Revolution. In 1850 Russia had very few good roads and hardly any railways.

In the time of Peter the Great, although the Russians had explored parts of Siberia and even made contact with the Manchu empire in China, the boundaries of Russia did not extend beyond Europe, i.e. the Ural and the Caucasus mountains, but from the time of Catherine II onwards the Russian empire was enlarged very quickly, beyond the Caucasus mountains into

the First World War of 1914-1918, in which the Tsar joined the side of the French and British against the Germans. The Russian army was very large, but very badly armed, and when the well-equipped German army began to advance into Russia, the Russian soldiers, though very brave fighters, could not stand up against modern machine-guns and artillery. The soldiers rebelled against their officers and joined the factory-workers and the peasants in a great revolt against the government. In 1917 the Tsar had to yield.

For a short time another government of ministers appointed by the Tsar was in power. Then another revolution took place under the leadership of a very remarkable man, LENIN. Lenin had been for many years working secretly to overthrow the Tsar's government and to set up a new system based on the ideas of Karl Marx (see Section 75). He had secretly formed in Russia a powerful Communist party known as the 'Bolshevik' party, and the Bolsheviks now took the government of the country into their hands and made Russia into a 'Union of Soviet Socialist Republics' (U.S.S.R.), a 'federal' state, but based on Socialism or Communism.

Naturally, most of the people who want a violent change are the poorest people of the working classes; while those who are against Socialism are those who already possess money or power. So when Lenin set up a socialist government in Russia, and refused to give back the Russian factories and mines and other businesses to the rich men who had possessed them before the Revolution, the governments of all the capitalist nations were very angry. The French, British, Americans, Japanese, Czechs and Poles all sent their armies to occupy various parts of Russia, hoping that Lenin's government would thus be overthrown. But it happened otherwise. When the Russians saw that others were trying to interfere in their nation's affairs, they became more determined to drive out the invaders and all who opposed the Revolution (the 'Whites', as against the 'Reds', who were revolutionaries). By the end of 1920 the invaders had to withdraw and the 'Whites' were defeated.

For several years Russia had to face terrible difficulties. No man has ever perhaps had such tremendous responsibility to face as Lenin had. Soviet Russia in 1918 had a population of more than 142 million people. The country was in complete confusion. In many parts no food had been grown because of the war, and it seemed as though famine could not be avoided. The first thing to be done was to send the peasants back to the land to grow food. The war must stop, even if the Germans demanded very hard conditions of peace. So peace was made in March 1918. It was no use asking the peasants to

go home unless they went to grow food, and they would certainly not do that for the former owners of the land. So the peasants were told that the land would be theirs if they would cultivate it. They did so; and in many cases the former owners were killed, if they had not already fled. The Tsar and his family were also killed.

Then, one by one, the factories were started again. But they were not now under their former owners. They were all owned by the Russian government.

Lenin was the first man who ever tried to govern a great country on Socialist lines. He was a great leader: he shared every hardship with his people, and encouraged them by his own bravery and cheerfulness. Little by little things began to get better. But Lenin died in 1924, worn out by his tremendous work and from the effects of a bullet which had been fired at him by an assassin.

After Lenin's death STALIN became the leader of Soviet Russia. Stalin was born in 1879, the son of a shoe-maker. His parents sent him to be trained as a priest, but after a short time he became a revolutionary. For nearly twenty years he spent all his time in working against the Tsar's government, or in prison and exile in Siberia. He was one of those who worked with Lenin before the Revolution.

The greatest work of Stalin was the complete industrialization of Russia by means of three great Five-Year Plans. Under these plans, since 1928, electric power-stations were set up all over Russia; factories were built, in which, at first, machinery bought from America, Britain and Germany was used; later on, Russia began to make her own machinery. Huge farms stretching for miles and miles were cultivated with the help of motor tractors and farming machinery made in Russia. Education was made free and compulsory for every child up to the age of twelve. Clever boys and girls, however poor their parents, were helped to go on with higher studies. The health of everyone in the country was carefully looked after. Soviet Russia began to grow into one of the strongest and greatest nations of the modern world.

ASSIGNMENTS

- 1 How does 'imperialism' develop? Give some modern examples of it.
- 2 What caused the First World War, and what were its results?
- 3 What was 'The League of Nations' and what did it accomplish?
- 4 How did the U.S.A. develop up to 1930?
- 5 Give a brief description of the development of Fascism in Italy and of Communism in Russia.

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KEY-QUESTION

How did China fare under the Manchu emperors?

In Section 47 we learned how the Ming rulers of China were overthrown by the Manchus who invaded the country from the north. China remained under the rule of Manchu emperors from 1644, for more than 250 years. During that period two events took place which had far-reaching results for the Chinese people. The first was that the danger of invasion by nomads from the north came to an end. The Mongols, who had so suddenly and surprisingly risen to power throughout Asia and eastern Europe under Jenghiz Khan and his successors in the thirteenth and fourteenth centuries, almost as suddenly disappeared. They became part of the people they conquered, in north China, north India, Asia Minor and eastern Europe. We have seen how the same thing happened to the Huns and Goths who invaded the Roman empire.

The second important event was the arrival of Europeans who began to invade China in a different way. In 1581 the Russians began to explore western Siberia. Gradually they pushed further and further eastwards. In 1689 they made a treaty with the Manchu emperor, in which they promised not to go beyond the River Amur. But in 1860 they persuaded the Chinese to allow them to occupy a strip of the east coast, and there they built the city of Vladivostok. In 1896 they built a railway across Manchuria to Vladivostok. Thus the Russians became neighbours of the Chinese all along the northern boundary of China.

At the same time Europeans of other nations began increasingly to come by sea to China. The Portuguese were the first to come; they were followed by the Dutch and the British. Like the people of India, the Chinese did not realize the danger of this new invasion.

For two thousand years Chinese civilization had rested securely on a threefold foundation. First, there was the belief that the great empire

of China was the only civilized region of the world, and that China was safe within her boundaries of mountains and sea, exposed to danger only on the north-east. The Manchu emperor had just conquered Mongolia, so it was felt that even the danger of invasion from that side was removed.

Secondly, there was the belief that there could be no civilization unless it was based on the teachings of Confucius (see Section 21). For two thousand years civilization in China had been built up on these teachings. To enter the Chinese Civil Service it was necessary to pass a very difficult examination in Confucianism: without that no one was thought fit to occupy any official position. All who lived outside China, or who did not follow the teachings of Confucius, were regarded as uncivilized.

The third basis of Chinese civilization was agriculture. With great skill the Chinese had constructed canals and systems of irrigation, and had preserved and improved their soil. Agriculture was the chief occupation and means of livelihood of most of the people: they did not wish to build up great industries or to develop overseas trade. Their industries were local ones, to meet local needs. They did not wish either to buy or to sell outside their own country.

In all these beliefs the Chinese were very much like the Hindus of the Middle Ages, just before the time of the Muslim invasions.

Each of these three pillars of Chinese civilization began to be shaken during the nineteenth century. The arrival of people from the west, in great ships with big guns, bringing manufactured goods skilfully made, proved that China was not the only civilized country, nor the only powerful one. This shook the first pillar of Chinese belief. Next, the westerners brought with them new ideas, totally different from those taught by Confucius. Some taught a new religion, which they claimed to be the only true one, and which they wanted to spread. Others brought new ideas about government, which they called 'democracy'. This gave a shock to the second pillar of Chinese belief. Lastly, agriculture alone began to be insufficient, as the population of China steadily increased. A thousand years before, China's population had been about 50 millions. By the time of the Manchus it had increased to 250 millions. (Today, a hundred years later, it is about 700 millions, fourteen times the population of a thousand years ago.) The land was already being intensively cultivated, and there were no regions of China with few people, except the deserts in the north-east. The only ways of keeping alive

the increasing numbers were for many to go overseas, or by developing industries on a large scale. The Chinese of that time did not like either of those alternatives; in the twentieth century they have accepted both.

In the meantime, the western nations, the Portuguese, Dutch, British, French, Germans, Russians and, later on, Americans, took advantage of China's weakness as a sea-power to gain *concessions* for themselves (that is, areas in the port towns which were under their control instead of that of China). The Chinese did not wish to trade with other nations, but the westerners wished to sell their goods in China. They forced the Chinese government to allow them to set up trading-stations. In this way Shanghai, Tientsin, Canton and other big cities of China became centres of European and American trade, protected by foreign soldiers and police. The Chinese disliked this very much, but they were unable to prevent it at that time.



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KEY-QUESTION

How did the Chinese Republic develop under Sun Yat-sen and Chiang Kai-shek?

In 1908 the Manchu emperor died. The chief general of the army, Yuan Shih-kai, then tried to make himself emperor, but he had many rivals, and the people of south China especially were against him. In many parts of the country war-lords (military leaders) set up independent governments, and used their private armies to frighten the peasants into paying taxes to them. They drove out government officers who did not obey their orders, and most of the new ones whom they appointed aimed simply at getting wealth for themselves as quickly as possible: they did not care for the welfare of the people at all. Then, in 1911, a western-educated Chinese, DR SUN YAT-SEN, founded at Canton the KUO-MIN-TANG—National People's Party—with the help of which he tried to set up a democratic republican government and to improve the condition of the country. But he found himself faced with very great difficulties. The Chinese were not accustomed to democracy on western lines, with elections,

parliamentary government, and so on. They were used to being governed by the Civil Service. But many of the old civil servants had been driven out by the war-lords, and most of the new ones were greedy and corrupt. For many years Dr Sun Yat-sen worked hard, trying to get the new government to work properly, but much of the time was spent in discussing the constitution (how the Government should be formed and how it should work). In the meantime, the condition of the peasants grew worse and worse. In 1921 Dr Sun Yat-sen decided to get help from another country which had recently got rid of its former rulers and its king—Russia. The Chinese felt more friendly towards Russia than towards other western nations because the Communist government of Russia had given up the Russian concessions in China which the former Russian government had forced the Chinese to give them. By 1921 the conditions in Russia had improved a good deal and it was therefore arranged that Russian advisers should come to China. With their help the Kuo-min-tang was reorganized on the lines of the Russian Communist party. About the same time the Chinese Communist party was founded, and among its first members were MAO TSE-TUNG and CHOU EN-LAI.

The chief strength of the Kuo-min-tang was in south China; north China was still under the control of war-lords. Dr Sun tried to persuade the most powerful of the war-lords to help to make China a united nation again, but he failed in this; and in 1925 he died.

The western nations, except Russia, were against Communism, and also they did not wish to give up their concessions in China, through which they gained much valuable trade. They were afraid that, if China became a strong nation, they would be forced to give up the concessions. They therefore tried to keep China weak and divided. This made the Chinese very angry, and the Kuo-min-tang government decided to send their army northwards to take away the concessions from the western powers, get rid of the war-lords, and unite the whole of China again. The leader of the Kuo-min-tang army at that time was General CHIANG KAI-SHEK, who had been sent by Dr Sun to Moscow for military training, and who on his return had started a military training college for Chinese officers. In 1927 Chiang Kai-shek marched the Chinese army northwards from Canton, and within a year most of the valley of the River Yangtze had been taken, except the great international city of Shanghai, where were the most important concessions of the

western nations, with the shops and businesses of the wealthiest Chinese merchants. Shanghai was under the control of a war-lord, supported by the westerners. It was the biggest industrial city in China, with great docks, factories, and workshops, employing thousands of Chinese workmen. Many of the workmen were Communists, and when they heard that the Chinese army was coming near Shanghai, they seized the Chinese part of the city and drove out the soldiers of the war-lord. But they were unable



Fig. 90 Sun Yat-sen and Chiang Kai-shek

to drive out the westerners, who had protected the international part of the city with their own soldiers. If all the Chinese had joined together at that time, they would have been able to get rid of the westerners and unite all China under the Kuo-min-tang.

But inside the Kuo-min-tang there were important members, including Chiang Kai-shek, who were strongly opposed to Communism. They feared that if China was reunited by the Kuo-min-tang with the help of the Communists, Communism would be strengthened in China, and the whole country would gradually come under Communist rule. This was also the fear of all the big Chinese landlords and merchants, in fact of all those who were rich and who would have to give up much of their wealth under a Communist or Socialist government.

So, instead of attacking the western concessions, Chiang decided to get rid of the Communists and form a new government without them. Many of the Communist leaders were arrested and killed; a few escaped, among them Mao Tse-tung and Chou En-lai. Chiang then set up his new government at Nanking, which became the capital. The Russian advisers were all sent back to Moscow. In the following year Chiang led the Kuo-min-tang armies into

north China and captured Peking, the old capital. It looked as if China was united again.

But the real troubles continued. The condition of the peasants was no better than before; the rich landlords and merchants became richer; many of the government officials were corrupt and lazy; the western nations kept most of their concessions.

The Communists were still powerful in the south of China, where they were led by Mao Tse-tung and Chou En-lai. At first they tried to follow the example of the Russian Communists and capture the towns. In Russia the revolution had been successful mainly because the soldiers and the workmen of the towns and cities had joined together to overthrow the government of the Tsar. The Russian peasants were entirely uneducated at that time: they wanted only to have more land to cultivate and not to be taxed heavily. But China was different: it was almost entirely a country of landlords, small farmers, and merchants, with very few big factories and industries, just like India sixty years ago. Mao and his fellow-workers soon found that they must develop the Communist system in a different way from that of Russia. They must win over the small farmers and traders: they must begin their work in the villages, not in the towns

and cities. That is what they began to do in the hilly regions of south-east China from 1927 onwards. They took the land from the big landlords, and divided it among the peasants; they educated the peasants; they trained them to defend themselves with arms. They organized them into small groups which made surprise attacks on the towns occupied by the Kuo-min-tang forces, and then ran away and hid in the mountains when the Kuo-min-tang soldiers came out to find them. This is called 'guerrilla' warfare, and the Chinese Communists became expert at it at this time. At the same time, they went on with the work of educating the peasants and training the young people as good officers and honest officials who really tried to help the poor. This gradually won over most of the poorer and younger people.

But Chiang was a very able general, and gradually his armies began to surround the regions of south-east China occupied by the Communists. By the year 1934 the Communists were in danger of being completely surrounded. Then Mao and his friends did a remarkable thing. They led the entire Communist army of nearly 100,000 men right across China on foot, from the south-east to the far north-west, a journey of about 6000 miles because they had to go by a roundabout route to avoid their enemies. This 'Long March', which took more than a year, is one of the most remarkable achievements in history. It saved the Chinese Communists from destruction and gave them time to build up their strength in the healthier north-western regions of Kansu and Shensi provinces.



106

KEY-QUESTION

How did the Communist gain control over the whole of China?

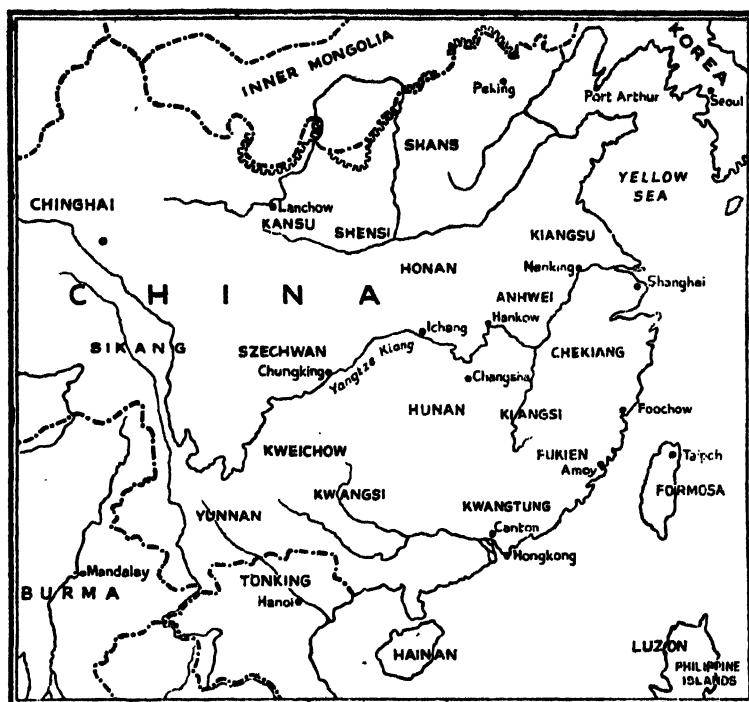
In 1935, an event happened which made the warring Chinese groups unite for a time, just as the Maratha states united to oppose Aurangzeb. The Japanese invaded north China. Japan, like the western nations, had concessions in China, and as far back as 1910 the Japanese had seized Korea, which was then a dependency of China. In 1931 they had taken Manchuria,

also nominally Chinese territory. In 1935 they began to invade China proper, not far north of Peking. In spite of this, Chiang Kai-shek was so busy fighting against the Communists that he could not stop the Japanese. He believed that China must be united in order to fight the Japanese and he thought it possible to unite China only if the Communists were first defeated. But in 1936 an extraordinary thing happened. Chiang Kai-shek was kidnapped by the Communists! This was done with the help of one of his own officers who believed that it was the only way to make his commander listen to what the Communists wanted to propose. What they did propose was that in face of the invader all Chinese should forget their quarrels and unite. They offered to serve under Chiang Kai-shek as 'Generalissimo' (i.e. supreme general) if he would consent to lead them, not against their own countrymen, but against the Japanese. Chiang agreed. He was sent back with honour to his own capital and a united China began to resist the Japanese invasion at last.

But unity had come too late to save a large part of China from the Japanese. The Chinese were poor, and very badly armed. The Japanese had already landed huge armies of well-equipped soldiers and hundreds of aeroplanes. One after another the Chinese cities were taken by the Japanese: Peking, Shanghai, Nanking, Hankow, then Canton itself. But the Chinese would not give in. Chiang Kai-shek went on moving the capital further and further west—from Nanking to Hankow, from Hankow to Chungking. Not only did he move the seat of government; he moved whole factories, so that the Chinese might still go on manufacturing arms and equipment. Even universities were moved, so that education need not be stopped by the war. And in the conquered parts of China, especially those which had been under Communist rule, the Chinese people, even the poorest villagers, carried on 'guerrilla' war against the Japanese. This made it almost impossible for the Japanese to govern any part of the conquered lands, except the towns through which the railways ran, and the sea-coasts and river ports which the Japanese navy could control. Never in all history has there been such a brave fight by a peace-loving people, so poor, and so badly armed that they could not even protect themselves against their warlike and well-armed enemies. That struggle went on for more than ten years.

In August 1945 the Japanese had to surrender to the Allies and China was freed from foreign rule. But civil war soon broke out again between

Fig. 91
China, showing provinces,
chief towns and rivers



Chiang Kai-shek and his supporters on the one side, and the Chinese Communists on the other. There were several attempts to bring about a peaceful settlement, but they all failed. Chiang Kai-shek was unwilling to co-operate with the Communists; he wanted to stop their power from spreading and to get rid of Communism altogether from China, if he could. He was given help in arms and money by the U.S.A. because the government of the U.S.A. was also opposed to Communism and did not wish China to become another Communist country. So the civil war went on with increased fierceness. The plan of the Communists, led by Mao Tse-tung and General Chu Teh, was to organize in the countryside, and not to attack large towns until they were strong enough to hold them. In all the regions under their control, they carried out their plan of Land Reform by which the big estates were taken from the land-owners and divided equally among all those who worked on them. This won them the support of millions of landless people. In 1948 they gained control over the whole of Manchuria, and in January 1949 Peiping (Peking) was occupied. Proposals for peace were again offered to Chiang Kai-shek, but were rejected; so in April 1949 the Communist armies, numbering about 1,000,000 men, crossed the Yangtze River

at many points; Nanking, the Kuo-min-tang capital, was occupied on 23 April. Shanghai, the greatest port of China and the fourth largest city in the world, fell to the Communists on 25 May and their armies then pushed on rapidly into south China, taking the southern capital, Canton, on 14 October. By the end of 1949 almost the whole of China was under the rule of the new PEOPLE'S REPUBLIC OF CHINA, set up by the Communists.

MAO TSE-TUNG, the Chinese Communist leader, was born in 1893 in the province of Hunan, in south-central China. His father was a harsh man, a peasant who became rich by trading in grain. Mao studied the Chinese classics in the local school until he was thirteen, and, after working on his father's farm for a few years, he continued his studies in a neighbouring town, and then went to the provincial capital, Changsha, where he joined one school after another, not feeling sure what he really wanted to learn. Finally he underwent training as a school-teacher, and graduated in 1918. He became interested in economics and politics, and gathered a group of young men around him; then he went to Peking where he became Assistant Librarian at the National University and later, head of a news agency. Then he became interested in the Russian Revolution

and in Marxism. He helped to found the Communist Party of China in Shanghai in 1921, and returned to Hunan province to organize Trade Unions and the Peasant Movement. It was at this time that the Kuo-min-tang, led by its founder, Dr Sun Yat-sen, was receiving help from Soviet Russia; but after Dr Sun's death in 1925 the leadership passed into the hands of Chiang Kai-shek, who was against Communism. From 1927, therefore, Mao opposed Chiang Kai-shek and formed armed groups in south-east China to resist the Kuo-min-tang. He gradually built up the Communist army there, until 1934 when he led it on the 'Long March' mentioned on page 174. After that, the story of Mao's life is the story of Communist China up to the present time.

China has a larger population than any other country in the world, and the Chinese civilization is the oldest of existing civilizations. The example of the Chinese people, therefore, has a very powerful influence, especially on the other peoples of south-east Asia.



107

KEY-QUESTION

How did Japan become a modern nation?

The story of the rise of Japan is a remarkable one. The Japanese are a very ancient nation, and until a hundred years ago China and Japan were quite cut off from the western world. They lived their own life in their own way under their own kings. They were wonderfully clever at painting, making pottery, silk-manufacture and embroidery. They did not want to go to war. They wanted to have nothing to do with other peoples. With great difficulty Europeans managed to carry on a little trade with them, in articles such as silk and tea. Then, in 1840, some of the European nations forced the Chinese

to open a few of their ports to foreign ships, and to give up some of their land for European trading-stations (see Section 104), such as Hong Kong for the British, Kiaochao for the Germans, and Port Arthur for the Russians.

Meanwhile, great changes happened inside Japan. Until about 100 years ago Japan had been ruled in the same way as Nepal was ruled till recently, that is, by a Prime Minister who always belonged to the same powerful family, the nominal ruler having no real power. But in 1868 the emperor was restored to power, and, under the Emperor MITSUHITO, Japan suddenly set to work to become a modern nation.

No country has ever been changed so completely in so short a time. Englishmen were employed to build railways and telegraphs; Americans planned the postal services, agricultural system, and higher education. Frenchmen trained the army and planned a new system of laws; Germans organized the medical department. It was even ordered that European dress must be worn by all officials! In twenty-five years Japan changed from being one of the most old-fashioned countries to one of the most advanced.

But Japan did not set up a democratic form of government. It had a parliament, but that parliament did not rule the country and control the king as in modern democracies. The emperor was treated as if he were a god. He took no part in ordinary affairs and was hardly ever seen or heard by his people. The people were taught that the emperor was a divine person, descended from the Sun-god. The ministers issued all orders in the emperor's name and showed extraordinary respect to him. But the real rulers of the country were the leaders of the army and navy.

After 1868 the Japanese learned everything possible from the western nations. They learned shipbuilding from the British, making motorcars from the Americans, and the manufacture of chemicals and medicines from the French and Germans. They sent their students to every country which could teach them something new. Their cities now have tall buildings like those in the U.S.A. and even the music they send out on the radio is a strange mixture of eastern and western sounds.

But the Japanese became like the Germans under Hitler. They were ruled mostly by leaders of the army and navy who educated them in the same ideas of conquest as were taught by Mussolini and Hitler. Japan therefore also became a warlike nation, eager to conquer and to rule the world.

The Japanese began their conquests by taking Korea and the island of Formosa from the Chinese in 1910. Twenty years later they invaded and conquered the northern part of China which is called Manchuria. When the League of Nations protested, Japan resigned from the League. In 1935 they began to try to conquer the whole of China, but the Chinese resisted bravely and would not surrender, as we learned in Section 106.



Fig. 92 Japan, an industrial power at war

108

KEY-QUESTION

What happened in South-East Asia during the Second World War and after?

When the Second World War started, Japan had a good opportunity. The German army was very strong, and it seemed certain that the British would be defeated, even if helped by the U.S.A. Therefore, suddenly, and without declaring war, on 7 December 1941 the Japanese made a great attack on the American navy at Pearl Harbour, the huge American naval harbour on the island of Hawaii in the Pacific Ocean. Many American warships were sunk or badly damaged. Then Japanese armies invaded the Philippine Islands, the Dutch East Indies, and the Malay Peninsula. They captured the great British naval harbours at Hong Kong and Singapore. They invaded Burma, and captured Rangoon and Mandalay. It seemed certain that they would soon attack India and Australia.

But the American navy had many aircraft-carriers, that is, warships carrying aeroplanes; and American aeroplanes and submarines soon began to do great damage to Japanese warships and to ships carrying soldiers and supplies. The Japanese began to find it difficult to keep their armies supplied with food and war-materials in so many distant places. One after another the islands taken by the Japanese were retaken by the Americans and Australians.

In 1944 the Japanese made a big effort to invade Assam. But they were stopped by the British and Indian Armies, the British, American and the Indian Air Forces, and the Royal Indian Navy. Then the British and Indians began to reconquer Burma, and in April 1945 Mandalay was recaptured, and in the next month Rangoon. Meanwhile the Americans recaptured the Philippine Islands, and their aeroplanes began to bomb Tokyo and all the other big cities of Japan.

Modern wars are fought mostly with the help

of machines, such as guns, tanks, motor-lorries, aeroplanes and warships, and, if the factories making these machines are destroyed, the war-machine cannot go on working. Huge quantities of petrol, too, are necessary for aeroplanes and motor transport. Japan has no oil-wells and all the petrol had to be brought in ships. So the bombing of Japan's factories and ships soon made it almost impossible for the Japanese to carry on the war. In August 1945 came the dropping of the two 'atomic bombs', mentioned in Sections 92 and 118, and the declaration of war by the U.S.S.R. against Japan. The Japanese emperor offered to surrender, and the war came to an end. Thus the Japanese did not succeed in their attempt to become the rulers of all the eastern part of the world.

For several years after the war Japan was under the control of the U.S.A. and the damage caused by the Second World War was rapidly repaired. The Japanese are a very clever and hard-working people, and they soon got their factories rebuilt. They can make things more cheaply than the people of western nations can, and this makes it possible for them to sell their goods more cheaply too. Japan is a small country and is overcrowded, and the population is increasing, but the birth-rate has now been brought under control, so over-population no longer seems the problem it did.

For centuries the peoples of the countries of south-east Asia—Indo-China, the East Indies, Malaya, Burma, Ceylon, India and Pakistan were under the rule of western nations—the French, the Dutch, the Portuguese, the British, and the Americans. All south-east Asian countries, except Ceylon and India, were for a short time under Japanese rule during the Second World War. When they were freed by the defeat of the Japanese, their peoples naturally wished to become independent.

All are now independent of western rule. A struggle went on in Indo-China from 1946 to 1954 against the French, as a result of which the French have been obliged to recognize the independence of the four separate states in the region—North and South Viet Nam, Cambodia and Laos. The people of the Philippine Islands have their own republic; so, after a struggle with the Dutch, have the people of Indonesia. Thailand (Siam) is an independent constitutional monarchy, and Burma an independent republic. The Malay States, together with Singapore, Sarawak and North Borneo, came together in 1963 to form the Federation of Malaysia. Malaysia, India, Pakistan and Ceylon are all members of the Commonwealth.

109

KEY-QUESTION

How did the Indian struggle for freedom begin?

We shall now learn in greater detail what happened in India in the period from 1857 until today. In Chapter 15 we learned about the Indian Rebellion of 1857 (sometimes called the 'Mutiny'). Before that time India was ruled either by Indian princes (some of whom were nominally under the Mogul emperor) or by the British East India Company. After the 1857 rebellion the government of those parts of India controlled by the Company was taken over by the British Crown. From that time onwards the majority of Britishers arriving in India came as administrative officials of the British Government, though many others also continued to come for the sake of trade.

The century of East India Company rule (1757-1857) undoubtedly aroused resentment among Indians, as the 1857 rebellion indicated, but we must not overlook the important fact that it was during that century that the Indian intelligentsia¹ (especially Hindus of the learned castes) began to study western ideas and to work for the introduction of western institutions into India. This was the century of revolution in Europe and America (see Chapter 16) and of the growth of liberal ideas. Those ideas were eagerly welcomed by Indians such as the great RAM MOHAN ROY (1771-1833). It was Ram Mohan who fought against caste, polygamy and *sati*, and who demanded the right of Hindu widows to remarry. But it was Ram Mohan who also demanded the introduction of English education, as against those who supported the old classical education through Sanskrit and Persian and those who wanted to encourage education through the Indian regional languages. And it was Ram Mohan who supported the idea of replacing Persian by English as the official language of India. It was also Ram Mohan's *Brahmo Samaj* which, though its members have always been few, was the cradle of some of the men who have done most to place Indian culture in the first rank in the world's estimation, KESHAV CHANDRA SEN, JAGADISH CHANDRA BOSE, and RABINDRANATH TAGORE. It was the spread of English education that stirred up and increased the demand for freedom and democratic constitutional self-government which India has now obtained.

One of the first Indians to start work in that

Educated people.



Fig. 93 Ram Mohan Roy

direction in the political field was SURENDRA-NATH BANERJEA, who with others founded the Indian Association in Calcutta in 1875. Ten years later, in 1885, the *Indian National Congress* was founded, mainly through the efforts of A. O. HUME, a retired member of the Indian Civil Service, and DADABHAI NAOROJI. These efforts were encouraged by Lord Dufferin, a liberal-minded Viceroy, but when the Conservative party came into power in England (from 1886 to 1906 except for a short interval under Gladstone in 1892-4), there was a setback to the movement for Indian self-government. Lord Curzon was Viceroy from 1898 to 1905, and it was then that Indian extremism and terrorism developed, and reaction was encouraged. The Muslim League was founded in 1906 with the support of the Viceroy, Lord Minto.

The return of a Liberal government in England in 1906 resulted in the Morley-Minto reforms, under which non-official majorities in the Indian provincial legislatures were established. But under Lord Minto's influence, and contrary to Morley's wish, communal electorates were also introduced into the scheme. Under Mr Asquith's Liberal Government, Lord Hardinge became Viceroy in 1911, and for a time a liberal spirit seemed to inspire British policy. The partition of Bengal which Lord Curzon had enforced in 1905, against strong popular opposition, was cancelled: Delhi was made the capital of India instead of Calcutta. A new spirit of unity showed itself between

Hindus and Muslims. Under the leadership of MAULANA MUHAMMAD ALI the Muslim League adopted the same political goal as the Congress, namely, 'the attainment of self-government for India'. The Congress of 1913 was held under the presidency of a Muslim, and this co-operation was made stronger by the Lucknow Pact of 1916, an agreement made between Congress and Muslim leaders after the Lucknow Congress, under which communal representation was accepted, and the percentage of Muslim seats in the Central and provincial legislatures was fixed.

But the outbreak of the First World War, and the necessity of a Coalition national government in Britain at such a time, caused another setback to Indian hopes, for the war gave the British a good excuse for postponing important political changes. Hopes were again raised in 1917 when MR E. S. MONTAGU, a real friend of India, became Secretary of State for India. But in spite of Montagu's efforts, the Conservative influence in the Coalition government was too powerful to allow the passing of a liberal measure of self-government for India. The 'Montagu-Chelmsford Reforms' were quite unsatisfactory: they gave only partial responsibility in provincial government and none at all at the Centre. To put down the dissatisfaction by severe repression the Government passed the Rowlatt Acts, under which suspected persons could be imprisoned without trial. MRS ANNIE BESANT (President of the Congress in 1917) was one of those interned at this time.

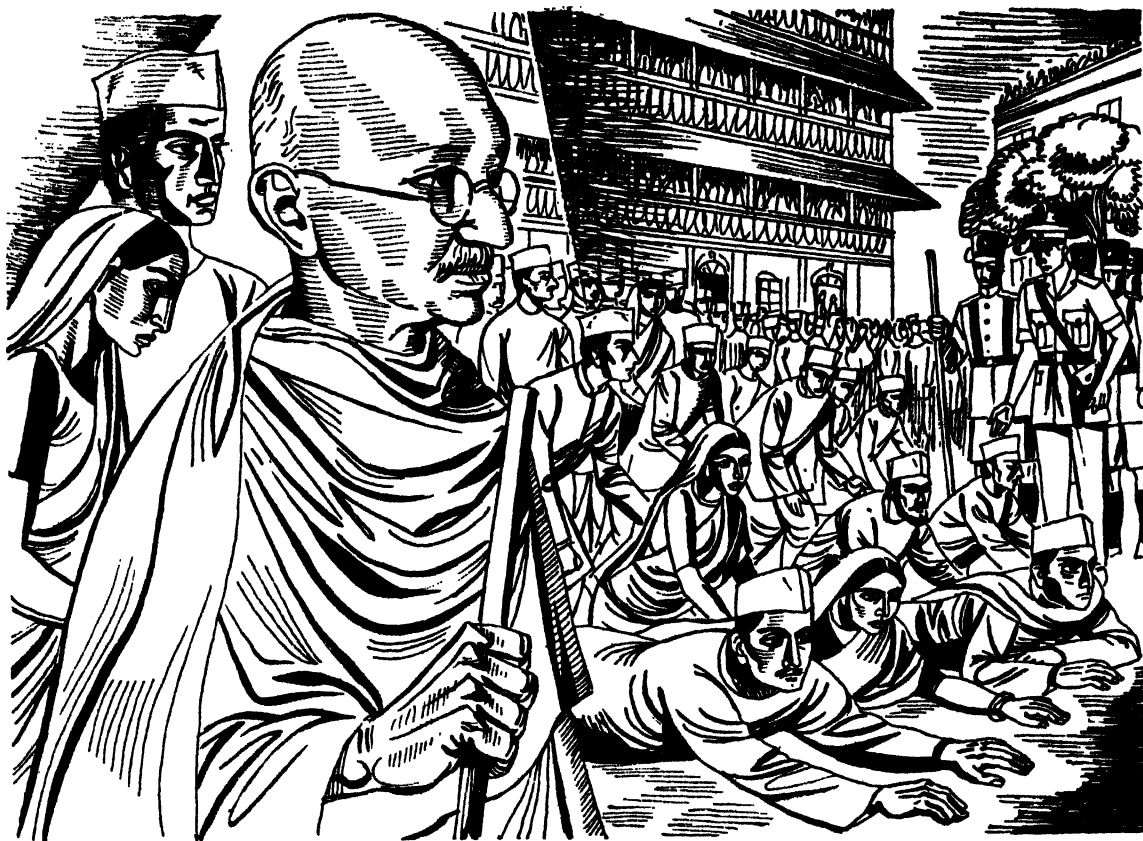


Fig. 94 Gandhi and satyagraha



KEY-QUESTION

How did India's struggle for political freedom develop between 1919 and 1929?

It was in protest against the Rowlatt Acts that MAHATMA GANDHI joined the political struggle with his full influence in 1919, and occupied the leading position which he held from then until his death. He started on a large scale the same method of *Satyagraha* which he had tried experimentally in fighting the cause of Indians in South Africa from 1894 to 1914, and, later, in obtaining justice for the workers on the indigo plantations in Champaran, Bihar.

The first campaign of non-cooperation could not, however, be kept non-violent: riots broke out in several places, and Mahatma Gandhi at once suspended the campaign. The British Governor of the Punjab, who hoped to crush the movement by 'frightfulness', allowed General Dyer to order the troops to fire on an unarmed crowd of protesters in Jallianwala

Bagh, Amritsar, on 13 April 1919, with the result that more than 1500 people were killed or wounded; in the period of martial law which followed, shameful indignities were inflicted on innocent Indian men and women. A period of full-scale non-cooperation or civil disobedience followed this. Legislatures, law-courts, and even schools and colleges were boycotted, foreign cloth was burned, and payment of taxes refused. Lord Reading became Viceroy in 1921; on 10 March 1922 Mahatma Gandhi was arrested and imprisoned.

In 1924 the first Labour government took office in England under the Prime Ministership of Mr Ramsay MacDonald. But, unfortunately, the British Labour Party, though it had won the largest number of seats in the General Election, was a minority in Parliament if the other two parties, Conservatives and Liberals, combined. Mr MacDonald consequently found that he was unable to make any radical changes of policy. But the British Labour Party had always supported the demand for India's freedom, and Indian

politicians were hopeful that things would improve under its rule. A large body of them, led by MR G. R. DAS and PANDIT MOTILAL NEHRU formed the 'Swaraj Party', which opposed Gandhiji's policy of total non-cooperation, and entered the Legislative Councils to carry on the fight for freedom there. Gandhiji himself was released from prison in February 1924, and in September he convened a 'Unity Conference' in Delhi; he suspended non-cooperation for the time, and invited all Indians to unite on a policy of Hindu-Muslim reconciliation, removal of untouchability, and promotion of *khaddar* (hand-spun yarn and hand-woven cloth).

But the British Labour Party soon went out of office, and Mr Baldwin formed a Conservative government which was in power for the next five years (1924-9). Lord Birkenhead, an opponent of Indian freedom, became Secretary of State for India. In 1927 the Simon Commission was appointed; with Conservative lack of understanding of Indian feelings this body (consisting wholly of British Members of Parliament) was empowered to advise Parliament as to India's political future. All India united in refusing to welcome the Commission. It was met with black flags all over the country. To show its disapproval of the Simon Commission the Indian National Congress of 1927 set up an All-India Parties Conference to draft a new Constitution for India. It was the committee appointed by this Conference, led by SIR TEJ BAHADUR SAPRU and PANDIT MOTILAL NEHRU, which produced the famous Nehru Report recommending a Constitution on the basis of full Dominion status, with no communal electorates but with adult suffrage and reservation of seats for Muslims, and rearrangement of provincial boundaries in such a manner as to create four provinces in which Muslims would be in a majority. This Constitution was accepted by the All-Parties Conference which met in August 1928, but when it was submitted later for ratification by each of the organizations represented, both the main parties, Congress and the Muslim League, were divided internally: MR M. A. JINNAH led a section of the Muslim League against acceptance, while S. SRINIVASA IYENGAR with SUBHAS CHANDRA BOSE and PANDIT JAWAHARLAL NEHRU demanded 'complete independence' instead of Dominion status. On the side of the extremists there was also, from this time onwards, a new and rapidly increasing force, that of the Communists, who captured the Indian Trade Union movement in 1929

after the arrest of their leaders and their imprisonment at Meerut without trial for four years. At the Congress session of 1929 Mahatma Gandhi exerted his influence to get the Nehru Constitution accepted, with the proviso that, if the British Government did not agree to it within a year, non-violent non-cooperation would again be started.

A few months later, in May 1929, the Labour Party again took office in England, though still without a clear majority; MR WEDGWOOD BENN, a strong supporter of Indian claims, became Secretary of State for India. On 31 October the Viceroy, Lord Irwin, announced that he was authorized by His Majesty's Government to state definitely that '...the natural issue of India's constitutional progress...is the attainment of Dominion Status', and that a Round Table Conference of Indian and British delegates would be convened to decide on a new Constitution for India. In response to this declaration a manifesto was issued by Indian leaders belonging to all parties (except those standing out for complete separation from the British Commonwealth) welcoming the Viceroy's announcement. At last it seemed that India's freedom was right ahead. But there were still diehards in England powerful enough to block the way. It was at this moment that Mr Winston Churchill started his campaign to rally all imperialists to fight against the 'crime' of the Labour Party in proposing equal status for India in the British Commonwealth of Nations. As the Labour Party would have met with inevitable defeat by a Conservative-Liberal combination if it had appealed to the country in a General Election on the Indian question, Mr MacDonald, the Premier, had no choice but to take a less decisive stand on the matter of immediate Dominion status for India. This naturally enraged Indians, who interpreted MacDonald's action as a betrayal of India by the British Labour Party. A 'Complete Independence' resolution was passed at the Congress session of December 1929 under the Presidentship of Pandit Jawaharlal Nehru, and preparations went vigorously ahead for non-cooperation on a large scale. On 6 April 1930 Mahatma Gandhi opened the campaign on the seashore at Dandi in Gujarat with a formal defiance of the law under which the Government alone had the right to manufacture salt. Similar acts of defiance of the law were committed all over the country. Within a month Gandhiji and Jawaharlalji were both arrested, and within a year no less than 50,000 *satyagrahis* were in government prisons.



KEY-QUESTION

In what ways was the Government of India Act of 1935 a step forward?

The *First Round Table Conference* met in London at the end of 1930. Its outstanding feature was the unexpected stand of the Indian princes who, under the leadership of H. H. MAHARAJA GANGA SINGH OF BIKANIR, made it clear that they would support the demand for Dominion status and a Federal constitution for the whole of India including the Indian States. This was a severe blow to the British diehards, who had been counting on the Princes and the Muslim League to keep India divided. Mahatma Gandhi now felt convinced that India's cause would best be served by co-operation with the Labour government and other progressive people in Britain; and on 4 March 1931, the Irwin-Gandhi Pact was made under which non-cooperation was to cease, a general release of prisoners was to follow from the government side, and representatives of the Congress were to attend the Second Round Table Conference. After some difficulties had been overcome, it was decided that Mahatma Gandhi alone would attend as representative of the Congress.

The *Second Round Table Conference* was to begin in September 1931, but destiny again held up the solution of the Indian problem. Another change of government in Britain took place suddenly and unexpectedly. This was brought about by the world economic depression which forced Britain to abandon the gold standard, and compelled Mr MacDonald to form a 'National' government to help to overcome the crisis.¹ Although Mr MacDonald remained Prime Minister, the Labour Party was now the Opposition, not the Government; instead of the friendly Mr Wedgwood Benn, Sir Samuel Hoare, a staunch Conservative, became Secretary of State for India. The Second Round Table Conference was doomed to failure before it met. In spite of Gandhiji's presence, the draft constitution which the Conference framed was planned to give the utmost possible advantage to the Princes and Minorities, who had secured their position with the British Conservatives again in power. The failure of the Second Round Table Conference to draft a constitution acceptable to the progressive parties in India was inevitably followed by a resumption of non-cooperation, and its answer, repression. Outbreaks of terrorism and violence

were now added to these; ordinances giving extreme powers to government officials were issued; Congress activities were banned, and all prominent Congress workers jailed.

The *Third Round Table Conference* met in 1932, of course without Mahatma Gandhi or any representative of the Congress. The Conference was dominated entirely by reactionaries who were mainly concerned to secure advantages for their own minority interests. In March 1933 the government published the White Paper recording the views of the Conference, and a Joint Parliamentary Committee of both the Houses of Parliament was appointed to make recommendations on which the new Government of India Bill should be framed. The provisions of the *Government of India Act of 1935* finally included the following: full Provincial autonomy with Ministries wholly responsible to provincial Legislatures, elected by about 14% of the population; franchise based on property and educational qualifications, and exercised in communal electorates, except in the case of Hindus who voted in the 'General' constituencies. The most original feature of the 1935 Act was its provision for a Federal Central Government (which never came into existence). It was to be created when the rulers of Indian States, entitled between them to not less than half the total seats allotted to the States in the Federal Legislature, had declared their willingness to accede to the Federation. That point was never reached.

Under the 1935 Act, the first elections were to be held early in 1937. A tremendous struggle went on inside the Congress throughout 1936 to decide whether the party should contest the elections and form Ministries. Gandhiji's influence in favour of another attempt at co-operation finally influenced the decision in that direction. The result was that, by the end of 1937, Congress Ministries were governing six of the eleven Indian provinces, namely Bombay, Madras, the United Provinces, the Central Provinces, Bihar, Orissa; the N. W. Frontier Province, Bengal, Sind and Assam had Coalition Ministries, while in the Punjab a Ministry was formed by the largest party, the Unionists.

For nearly two years United India made steady progress under the almost complete self-government of the provinces. There can be no doubt that this period, though brought to a tragic end by the outbreak of the Second World War, enabled Indian ministers to gain most valuable experience which was to stand them in good stead later. But in the sphere of the

¹ See end of Section 99.

Central Government the 1935 Act proved a complete failure; its provisions regarding Federation were never implemented, and the Central Government remained a bureaucracy. The effect of this was instantly demonstrated when Great Britain declared war against Nazi Germany in 1939. If India had enjoyed full Dominion status at that time, her government would have been consulted, as were the other Dominion governments, and invited to place India alongside the other Dominions in the fight against Nazism. Instead, the Viceroy declared India to be at war, without consulting the Legislature. All the Congress Ministries immediately resigned in protest, and from 1939 to 1945 India was again governed by the machinery of bureaucratic imperialism, backed up for the duration of the war by the tremendous armed forces which were poured in to oppose the advance of the Japanese.



KEY-QUESTION

002

What happened in India during the Second World War and immediately after it?

Throughout the war India boiled with discontent, but the forces of repression at the disposal of the British (backed by American aid) were so powerful that no effective resistance was possible except of the non-violent kind. The only serious attempt at violent overthrow of British rule was made when the *Azad Hind* army, organized in Burma by **NETAJI SUBHAS CHANDRA BOSE** with the help of the Japanese, invaded the southern corner of Assam. It was a gallant attempt, but it was made too late; the tide had already begun to turn against the Axis, and Bose's army met with the same fate as the Japanese.

In 1942, however, an earnest attempt was again made by British progressives who were anxious to bring freedom to a united India. A distinguished member of the Labour Party, **SIR STAFFORD CRIPPS**, who was a member of the British War Cabinet, was sent to India to

make a definite declaration regarding full self-government for India immediately after the war. It was stated that: 'The object is the creation of a new Indian Union which shall constitute a Dominion, associated with the United Kingdom and other Dominions by a common allegiance to the Crown, but equal to them in every respect, in no way subordinate in any aspect of its domestic or external affairs.' To implement this, the British Government undertook to set up a constitution-making body immediately the war ended, consisting entirely of elected Indian representatives, and to accept whatever constitution that body might frame.

For some time it seemed as if the Cripps negotiations would succeed, but at the last moment a fatal difference of opinion arose over the question of responsibility for the defence of the country during the period of the war. India's national leaders demanded that the Interim National Government should be fully responsible for this, as for all other matters of national concern. The British were unwilling to grant this, as the war was still at a critical stage. The negotiations broke down, and India reverted to non-cooperation. The terrible disturbances of August 1942 followed, and thousands of Congress workers and others were again sent to jail; many also lost their lives in the violence that was almost inevitable in the circumstances, and at such a time.

The Second World War ended with the complete defeat of Hitler, Mussolini and the Japanese. The General Election of the British Parliament placed the Labour Party in power, with a huge majority in the House of Commons. At last the British progressives were free to implement their promises to India completely. A group of three British Cabinet Ministers (**LORD PETHICK-LAWRENCE**, **MR A. V. ALEXANDER** and **SIR STAFFORD CRIPPS**) spent nearly four months in India from March till July 1946, endeavouring to bring about a settlement between the Indian leaders on the basis of a united, fully self-governing India. Agreement, however, proved impossible, and on 20 February 1947 the Prime Minister, **MR CLEMENT ATTLEE**, declared in the House of Commons that the British Government was determined 'to take the necessary steps to effect the transference of power to responsible Indian hands by a date not later than June 1948'. To implement this declaration an Interim National Government was set up for the whole of India, in which an equal number of Ministers was appointed on the recommendation of the two main Indian

political parties, the Congress and the Muslim League. This government functioned from September 1946 to August 1947, and during that period efforts were again made to bring about an agreement on the Hindu-Muslim question which had become the great obstacle to a self-governing United India. But the hostile feeling between the two great communities had by this time grown too strong to enable a peaceful settlement on the basis of a single nation. Mr Jinnah, as President of the Muslim League, had persistently declared that Muslims would never accept the single-nation theory: the Muslims of India, he said, whatever might have been their origin, had developed into a *distinct nation* with a distinct culture and language, based on a distinct religion, and they would never consent to live in an India in which Hindu majority rule would be inevitable at the Centre and in most of the provinces. He therefore demanded *the partition of India into two countries: Hindustan and Pakistan*.

The Indian National Congress had over and over again declared that it stood for self-determination, and that it would never attempt by armed violence to retain in the Indian Union those sections of the Indian people who by a decision of the majority in their area preferred to remain outside. In other words, the Congress upheld the principles of Mahatma Gandhi on this issue, and not those of Abraham Lincoln (see Section 84). There could be only one outcome of this, in view of the Muslim League's insistence. The decision regarding partition was made by the votes of the members of the Constituent Assembly from the provinces concerned, namely the Punjab, Sind, the N. W. Frontier Province, Bengal and Assam. It was decided to partition Bengal and the Punjab; Assam decided to remain in India (except Sylhet District) while Sind joined Pakistan. The N. W. Frontier Province decided to join Pakistan, but most of the voters actually abstained from expressing their opinion because the majority wished to have their own independent state, 'Pathanistan' or 'Pakhtoonistan', for which no provision had been made in the referendum.

Once this vital matter had been decided, it was felt that the sooner partition could be effected and full power handed over to the new governments, the quicker the country would be likely to settle down into normality. LORD MOUNTBATTEN, the last Viceroy and Governor-General of undivided India, therefore, decided in consultation with the British Government to hasten the creation of the new

Dominions, and legislation in the shape of the *Indian Independence Bill* was rushed through both Houses of Parliament, to enable the handing-over of power to be effected on 15 August 1947. This speeding-up at the last moment was perhaps not altogether a good thing, but it was inevitable under the strained circumstances of the time, in which delay would have been more risky than acceleration. Boundary commissions settled the actual lines of demarcation of the disputed provinces, amid protests from both sides. Before the new provincial governments had had time to establish themselves firmly, terrible communal clashes began to take place: Muslims attacked Hindus and Sikhs, and looted and burned property in the Pakistan area; Hindus and Sikhs retaliated in other parts of northern and eastern India. Trains were held up by gangs of the majority community in each area, and members of the minority community were dragged out and mercilessly massacred. Refugees began to stream in hundreds and thousands, and then in hundreds of thousands, in both directions across the frontiers of the divided Punjab. Resettlement after exchange of populations seemed to be the only solution, a costly remedy involving loss and suffering to millions of innocent people.

At a midnight session on 14-15 August 1947 the Indian Constituent Assembly took over the government of India; Lord Mountbatten, the last British Viceroy, became the first Governor-General of Free India, and Pandit Jawaharlal Nehru the first Prime Minister. It was decided that India should remain a member of the Commonwealth, as a fully self-governing Dominion. Pakistan also became an independent self-governing Dominion of the Commonwealth, with Mr Jinnah as Governor-General, and Mr Liaquat Ali Khan as Prime Minister.

But even while these great events were taking place, terrible massacres were going on both in Pakistan and in India. Mahatma Gandhi declared that he would fast to death unless a stop was put to this. The fast began on 13 January 1948, and ended a few days later when the Peace Committee of Delhi succeeded in stopping the riots. But Gandhiji's attitude was misunderstood by some fanatical Hindus as a surrender to the Muslims, and on 30 January 1948 a young man named Godse fired a revolver at Gandhiji as he was on his way to a prayer-meeting at Birla house in Delhi. Thus died the architect of India's sovereignty, a martyr to non-violence, less than six months after the attainment of freedom.



Fig. 95 The proclamation of Indian independence, August, 1947

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KEY-QUESTION

How did the Republic of India come into existence and what progress has it made?

One of the most difficult problems facing the new government of India was that of the Indian States. When British paramountcy ended, the States had either to become independent, or accede to India or to Pakistan. Persuaded by Mountbatten and **SARDAR VALLABHBHAI PATEL**, nearly all the Princes decided that their States should join the Indian Union. An attempt was made by the Muslim party which was then ruling in Hyderabad to prevent the Nizam's Dominion, the vast majority of whose inhabitants were non-Muslims, from uniting with India; it did not succeed. Pakistan claimed Kashmir on the grounds that it had a Muslim majority of inhabitants, but the government of Kashmir, headed by a Muslim, Sheikh Abdullah, decided upon union with India. Pakistani troops occupied a part of Kashmir, adjoining Pakistan, naming it 'Azad Kashmir'. A final decision regarding this question has still to be arrived at.

Sardar Patel not only persuaded the Indian princes to unite their States to India; he also reorganized the provinces, so as to include many of the small states in them. A later division of the Union into states, partly on the basis of language, was made as a result of the recommendations of the States Reorganization Commission of 1955.

In 1948 Lord Mountbatten's term of office came to an end; he was succeeded by C. RAJAGOPALACHARI, who thus became the first Indian Governor-General of Free India. JAWAHARLAL NEHRU remained Prime Minister, and head of the Congress, that party having received the overwhelming support of the electorate.

On 26 January 1950 the Indian Parliament declared India a Sovereign Democratic Republic; it remained, however, a member of the Commonwealth. The first President was DR RAJENDRA PRASAD. The new Constitution of the Republic of India also came into force on that day, which is celebrated as Republic Day.

study modern science, agriculture, medicine and engineering, which they brought back to India and helped to spread. Little by little during the two centuries of British rule India became modernized; great plans for irrigation were carried out; huge dams were built across the biggest rivers (such as the Sukkur dam); canals were cut for miles across even desert country; tanks and wells were made; waterfalls were controlled to make electricity. India now has the greatest irrigation-system of any country of the world, and is covered by a network of telegraph-wires, roads and railways.

But thoughtful people in India knew that this sort of progress alone was not enough.



Fig. 96 Economic progress with the Five-Year Plans

There is no doubt that India made progress in certain ways under British rule. Most important of them was that the whole of the Indian peninsula from the Himalayas to Cape Comorin was united under the control of a single power. Although one-third of the country consisted of the Indian States, their rulers accepted the British Government as supreme. After more than a thousand years all fear of warfare inside the country was taken away, and there was no danger of an army from one province or state attacking a neighbouring province or state. People could travel in perfect safety from one end of India to the other, and could get to know and understand people of other provinces much more easily, because railways and roads were built in all directions. People could follow whatever religion they liked, without any fear that those of a different religion would try to force them to change. By learning the English language large numbers of educated Indians came into contact with western ideas, and many went to Europe and America to

It was mostly in the cities and towns that people had good houses to live in, good clothes, and enough to eat. Even in the towns, there were thousands of people crowded together in tiny dirty rooms, poorly clothed and without enough food; in the villages there were millions of people so poor that they had hardly one meal a day. The number of schools was enough to educate only about one-fifth of the children, and there were not nearly enough doctors and hospitals to take care of sick people. What was the use of being able to travel in safety in a railway train or motor-car right across India, if most of the people were too poor to be able to do it? How could things be improved, and India made into a great nation of happy healthy people, living at peace?

The Congress Government of India, led until 1964 by the late Pandit Jawaharlal Nehru, has done wonders within the short space of time since independence. Not only have all the progressive undertakings started by the British been maintained and developed, but

real improvements have been made in the condition of the poorest people. Perhaps the most remarkable thing of all is that within a few years of a period of disastrous famine, India is now becoming self-sufficient in food production. Together with many other achievements, this has been largely due to the successful carrying-out of India's Five-Year Plans.

The First Five-Year Plan, covering the period 1951-56, gave the first place to the development of agriculture, which included several immense multi-purpose schemes for the construction of dams across some of India's great rivers, such as the Damodar in Bihar and the Tungabhadra in Andhra Pradesh. These schemes, and others, serve not only to store up water for irrigation, but also for the generation of hydro-electricity, while at the same time checking the disastrous floods which carry away precious soil and destroy fields, animals and villages.

The making of new roads and the improvement of railways, air communications and shipping, were other important parts of the Five-Year Plan. Then came the starting of a number of State industries, for making railway locomotives and carriages, ships, aircraft, telephones, machine tools, newsprint, fertilizers, and many other national necessities. Private

firms have also been helped to develop essential industries, such as steel, chemicals, and the refining of crude oil into petrol, kerosene, etc.

A great deal has also been done for the improvement of village conditions, economically and socially, through the National Extension Service and the Community Projects. These have also been aided with money and workers from other countries, and from the United Nations Organization.

Finally, the attitude of the new Republic of India to the other peoples of the world cannot be better summed up than in the noble words of the late Prime Minister, Sri Jawaharlal Nehru, who said:

'It was India's way in the past to welcome and absorb other cultures. That is much more necessary today, for we march to the one world of tomorrow where national culture will be intermingled with the international culture of the human race. We shall therefore seek wisdom and knowledge and friendship wherever we can find them, and co-operate with others in common tasks, but we are no suppliants for others' favours and patronage. Thus we shall remain true Indians and Asiatics, and become at the same time good internationalists and world citizens.'



Fig. 97 Independence for Pakistan

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KEY-QUESTION

How did the Dominion of Pakistan and Ceylon come into existence?

The great Mogul emperor, Akbar, tried his best to make India a united nation, and in his time Hindus, Muslims, and people of all religions, began to live together peacefully. In Section 49 we learned what happened when his successors followed a different policy. From that time onwards it has always been difficult to prevent the growth of feelings of jealousy and rivalry between Muslims and Hindus; and when India was under a foreign government there was always a danger that foreigners would 'divide and rule'.

Indians of all religions helped to gain independence for India, and the Republic of India is a 'secular' state, which means that its government does not support or favour any particular religion. But the Indian National Congress stood for the main principle of democracy, namely: *government by the free consent of those governed* (see Sections 61 and 81). Therefore, when the majority of Indian Muslims, led by MOHAMMED ALI JINNAH, President of the Muslim League, demanded the right to have their own separate government for the Muslim-majority parts of India (which they called by the name of *Pakistan*), the leaders of the Congress consented to the division of India into two independent countries, rather than risk a civil war. In doing this, they followed a course unlike that of Abraham Lincoln who was President of the U.S.A. when the southern states of the Union demanded the right to separate (see Section 84).

As a result of this, the self-governing Dominion of *Pakistan* was created in August 1947, with its capital at Karachi. It consists of the Muslim-majority areas of the western Punjab, Sind, Baluchistan, eastern Bengal, and a few other regions. Mr Jinnah became the first Governor-General of Pakistan, and MR LIAQUAT ALI KHAN its first Prime Minister.

Pakistan is fortunate in having some very fertile lands watered by great rivers, and (in the Punjab) by a fine system of canals. In agricultural produce the new nation is

wealthy, but it has very little mineral wealth, and very few industries at present.

Under British rule Ceylon was developed rapidly for the cultivation of tea and rubber, for which its hot damp climate is very suitable. It has always been famous for growing spices and coconuts. During the Second World War the protection of Ceylon was very important for the Allies, for if it had been captured by the Japanese they would certainly have been able to invade India. Ceylon therefore became one of the great military, naval and air bases of the Allies.

When the war came to an end, the Ceylonese demanded the right of full self-government, and Ceylon became a Dominion of the Commonwealth on 4 February 1948. Its first Prime Minister was MR D. S. SENANAYAKE.

The biggest problem that Ceylon has to face is the same as India's, namely the difficulty of growing enough food for its growing population. In the footnote on page 25 we learned that the ancient civilization of Ceylon developed in the north and east of the island, where great systems of irrigation were constructed by the skilful engineers of those times. The dams and canals were neglected or destroyed in the many invasions Ceylon suffered, and much of the land which produced fine crops in ancient times was covered with jungle. The new government of Ceylon is repairing the dams and canals, getting rid of malaria, and bringing the land under cultivation again.



ASSIGNMENTS

- 1 Give a brief account of the development of the Chinese Republic under Sun Yat-sen and Chiang Kai-shek.
- 2 Trace the Indian struggle for freedom from British rule up to the First World War.

How did the demand for the partition of India develop and what results did it have?

Describe the Indian struggle for freedom from 1917 until the achievement of Independence in 1947. Give a brief account of the development and break-up of the Japanese empire.

The Second World War



KEY-QUESTION

How did Adolf Hitler rise to power?

In Section 97 you learned how the First World War ended in the defeat of Germany and her allies—Austria-Hungary, Bulgaria and Turkey. And in Section 98 you learned about the making of the League of Nations, the first attempt of the people of all the world to put a stop to war. You also learned how the League could not stop the Japanese from invading China nor Mussolini from attacking Abyssinia and Albania. A few years later an even more dangerous enemy of peace came on the scene. That was **ADOLF HITLER**.

The German people got rid of their war-like emperor and set up a republic at the end of the First World War. But the Germans had always been used to obeying the rules made by a king, rather than making their own rules. The new German republic was not a success.

Germany's cities and factories had not been damaged, for there was very little bombing from the air in the First World War. But Germany had no money left for buying raw materials to manufacture into goods, and she had no ships; they had all been sunk or captured by the Allies. The German colonies had all been taken by the Allies, who also took some of the German coal-mines because the Germans had destroyed those of Belgium and France. The result of this was that when the German soldiers came back from the war there was no work for many of them. The Government of the German republic was helped for some time by loans from America; but in 1930 the U.S.A. itself began to suffer from terrible unemployment and financial difficulties (see Section 99). Things became worse and worse in Germany, until by the year 1932 there were more than 6 million people without any work and without any way of earning a living.

When things become as bad as this, people are willing to try any kind of medicine in the hope of getting better. This was how Hitler got his opportunity.

Adolf Hitler was born in 1889 at Braunau, a small Austrian town where the boundaries of Austria and Germany meet. His father was an Austrian customs officer. Adolf did not get on well at school. He wanted to be an artist; but both his father and his mother died before he was 18 and he had to earn a living somehow. He went to Vienna and became a builder's labourer. After some time he managed to make a living by house-painting and decoration. When he was 23 he went to live in Munich. Two years later the First World War began and Hitler became a German soldier.

As a soldier he was brave, and won the Iron Cross. He was wounded and had to go to hospital, and while he was there the war came to an end. Hitler was still only a corporal. He had no home to go to, and no work to do. He remained in the German army.

According to the terms of peace, Germany had been allowed by the Allies to keep an army of 100,000 men. Most of the officers of this army did not wish Germany to be a democratic republic. They remembered how powerful she had become under the iron rule of Frederick the Great, of Bismarck, and of Kaiser William II. So they began to plan to overthrow the German republican government. They found in Adolf Hitler just the man who could help them.

Hitler had found out that he possessed a great gift: he was an extraordinary orator. When he began to speak about the things he liked and the things he hated, words seemed to come to him without any effort; he grew more and more excited; he shouted and waved his hands; perhaps he himself hardly knew what words he spoke. But his excitement was somehow carried to the people listening to him. They began to feel as Hitler felt; they felt that what he said was true; they cheered; they wept; they went away determined to do as Hitler told them. This gift of oratory was of the greatest use to Hitler and to the men who made use of him.

The condition of Germany was becoming more and more terrible. People were quite ready to listen to any plan to make things better, for they felt it could not possibly make things worse. Hitler and his friends started a new party which they named the 'National Socialist Party', from which we get the word *Nazi*. Hitler himself designed its black swastika flag.

As things got worse and worse, more and more people decided to support Hitler's new party, and in 1932 it was the largest political

party in Germany. In 1933 Hitler became Chancellor (Prime Minister) of Germany.

He got into power through the people's votes, but he soon showed his determination to remain in power whether people voted for him or not. In less than a month after he had become Chancellor he sent out an order under which anyone who did not agree with him and his Nazis could be sent to a prison camp without trial. A little later it was ordered that there should be no other party in Germany except the Nazi party. All newspapers, all films, all broadcasting, all education were placed under Nazi control. Anyone who said a word against the Nazis was quickly taken away and never heard of again.

But how did Hitler solve the problem of Germany's unemployment? He did it in the Nazi way.

First he told the people of Germany that many of their difficulties would be solved if they got rid of the Jews.¹ He spread the idea that Jews owned most of the big businesses and that they gave all the best jobs to their own people. He made the Germans believe that the Jews were to blame for Germany's defeat in the war and for the unemployment afterwards. He stirred up such a hatred of the Jews that many of them were killed, and the Nazi Government sent most of the others to prison camps. A few managed to escape to France, England and America. Among them was the great mathematician, Einstein. Germany lost many of her greatest scientists, doctors, musicians, and inventors in this way. But the non-Jewish Germans got possession of their money and their jobs.

Next, Hitler told the Germans that they had never really been defeated in the war, and that they must get ready another great army and air force to take back all the parts of Germany which had been lost. They believed this too; or, even if they did not believe that it was true, they did as Hitler told them because they were afraid to oppose the Nazis.

So Hitler was soon able to give work to all the unemployed of Germany, by sending the young men into the new army, and by setting the factories to work again making new weapons and machines for war.

¹ The ancestors of the Jews lived in Palestine (see Sections 12 and 31), but the Jews have spread all over the world. They are very clever at business and many are bankers and money-lenders. Many others are scientists and artists.

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KEY-QUESTION

How did the Second World War begin and why?

Why did not the other nations stop Hitler from preparing for another war? Partly, no doubt, because they were themselves so tired of war that they did not want to fight, and they did not believe Hitler would really go to war again. Also, they all had their own difficult problems to face, for every nation was poorer after the war, and in every country there were huge numbers of unemployed.

Hitler saw, too, that the League of Nations could not stop a nation that was determined to do as it pleased. Japan did as it pleased in 1931; Mussolini did the same in 1935. So Hitler got ready, and in 1936 he began. He marched his armies into the Rhineland region where, according to the Treaty of Versailles, Germany was not allowed to keep any soldiers.

Next he began to add more land to Germany by claiming, one by one, all those parts of Europe where people of German birth had gone to live in large numbers.

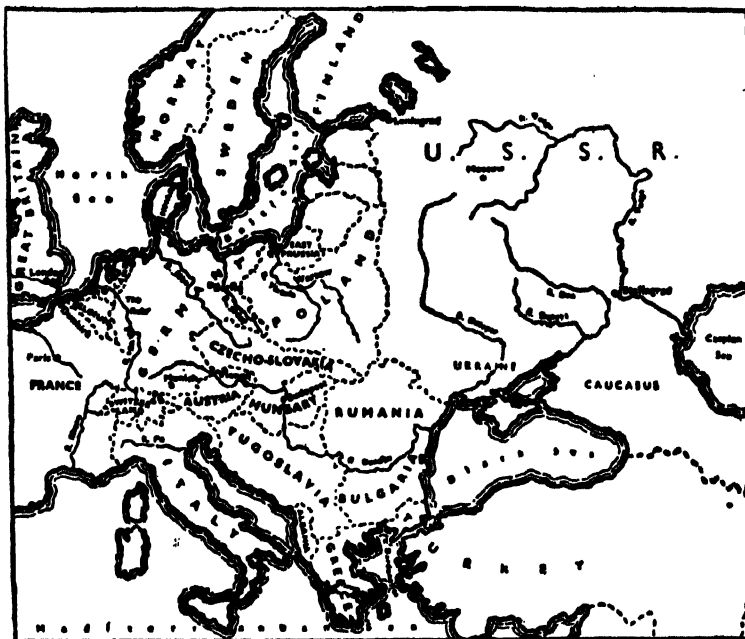
The first was Austria. In 1938 the German army marched into Vienna. Next, Hitler claimed those parts of Czechoslovakia nearest to Germany, where many Germans lived. He took them by force in 1939.

Hitler had promised, over and over again, in agreements which he signed with other nations, that he would not do these things, and after taking the Czechoslovakian lands he promised again. He said that he did not wish to have any more land in Europe for Germany. But by this time other nations had begun to understand that he made these promises only in order to deceive them, and to get time to prepare his armies and aeroplanes for the next attack.

It came a few months later, in September 1939. *Hitler invaded Poland.* He expected that the other nations would still be afraid to try to stop him. But this time he was mistaken. The British and French were not ready to fight, but they saw clearly that if they did not try to stop Hitler now, they might not be able to stop him at all. They told Hitler that unless he took his armies out of Poland they would declare war on Germany. He refused, and the Second World War began on 3 September 1939.

Hitler tried to deceive the Russians, too, as he had deceived the nations of western Europe. In August 1939 he signed an agreement with Soviet Russia promising that he would not attack Russia if Russia did not attack Germany.

Fig. 98 Europe in 1939



Stalin was too clever a man to trust Hitler, however, and when Hitler's armies invaded Poland, Stalin sent the Russian armies into Poland too, so that the Germans might not be able to take the eastern part of Poland which is nearest to Russia. All the remaining part of Poland the Germans quickly seized.

Now, for several months, all the nations waited to see what Hitler would do next. The French had expected him to try to invade France, so they had made a very strong line of forts along the boundary between France and Germany. The armies of Belgium and of Great Britain were made ready too. But in April 1940 the Germans attacked Denmark and Norway, and in May they entered Holland and Belgium. The new German armies were supported by huge numbers of aeroplanes, tanks and guns, and it was impossible for soldiers, however brave, but armed mostly with rifles only, to stop the German advance. The Belgian army surrendered. The British were forced back to the Channel coast at Dunkirk. With the help of the British navy most of the soldiers were taken safely across to England, but all their guns and motor-transport were lost. The French armies were smashed, one after another. Mussolini then joined Hitler, declaring war on France and Great Britain. Hitler made a victory-march into Paris in June, and France asked for peace.

It seemed as if the war was almost at an end. Britain had not been conquered, but the British had hardly any well-armed men, and her new aeroplanes were only just beginning to arrive from the factories. If Hitler had invaded England then, he might have won. But Hitler had not expected an attack on England to be necessary so soon. His invasion craft¹ were not ready, so he decided to try to finish off the British in another way. In July the Battle of Britain began. It was an attack by German aeroplanes, which dropped bombs on England for nearly four months continuously. Hitler hoped that this would force the British to ask for peace.

But the new British aeroplanes began to come from the factories just in time. The famous 'Hurricane' and 'Spitfire' fighters were much faster than the German bombers, and, though the Germans were much greater in number, they were completely defeated. On a single day no less than 75 German planes were destroyed, and all together more than 1700 German planes were lost, while the British lost 900.

This was the first turning-point of the war, for, if Hitler had been able to invade Britain or to destroy British cities and factories by bombing,

¹ These are special flat-bottomed boats which can land soldiers and war equipment on the enemy's shore for an invasion.

the war would almost certainly have ended with victory for Germany. Neither Russia nor America had joined the war at that time, and Hitler would have been able to attack them separately with the whole of western Europe and its factories under his control.



Fig. 99 Hitler, Nazis and the persecution of the Jews

007

KEY-QUESTION

How did the war become world-wide?

The British now did a bold thing. At the end of 1940, leaving just enough aeroplanes and armed men in England to prevent an invasion, they sent out all the rest to Africa, where Mussolini was now getting ready to strike at Egypt. Instead of waiting for Mussolini's attack, the British general (Sir Archibald Wavell, later Viceroy of India) struck first at the Italians. The Italian navy was attacked and many ships were sunk. Then, with only 30,000 British Empire and Indian troops, Wavell defeated the whole Italian army in north Africa, and took more than 130,000 prisoners. In 1941 Wavell invaded the Italian colonies of Eritrea and Somaliland, and then Abyssinia. In May 1941 these countries were entirely freed. (See map on p. 193).

But, in the meantime, Hitler had been preparing for another blow in Europe. He forced all the eastern European countries, except Turkey, to join the 'Axis'. The 'Axis' was the name given to the alliance of nations with Germany, most of them being in central Europe,

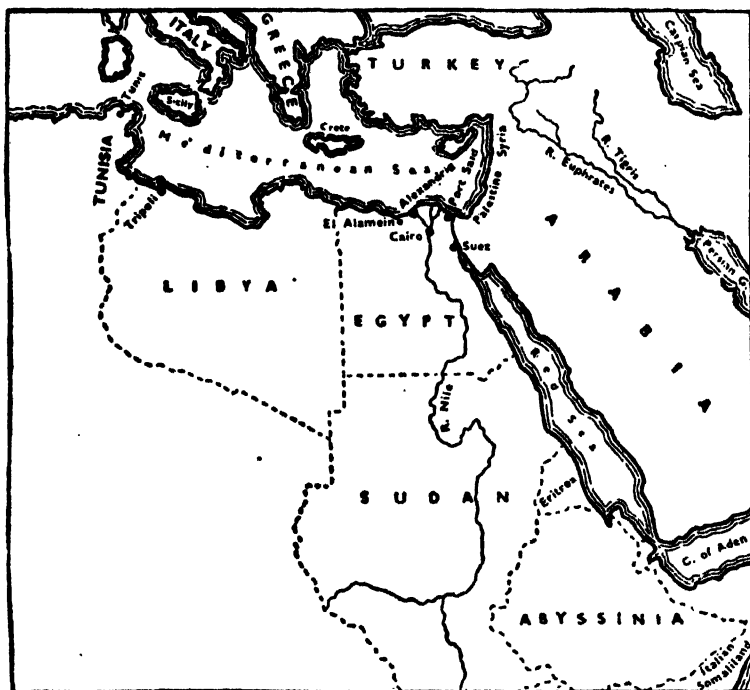
except Japan. His armies invaded eastern Europe in March 1941 and occupied Greece. All this, however, was a preparation for a much bigger blow in the east. For on 22 June 1941 *Hitler invaded Russia.*

We have already seen that he had promised not to do this, and, up to the last moment before the invasion, he went on telling the Russians that he was their best friend. But, having failed to crush the British, his plan now was to conquer Russia. Then, with the help of Russian industries, food supplies and men, he would have attacked Britain again, later, and thus become master of all Europe.

His attack on Russia was so sudden that it succeeded at first. The German armies quickly occupied all the western part of Russia, and surrounded Leningrad. They reached the outskirts of Moscow; they captured the coal and iron region of the Rivers Donetz and Don, and all the fertile southern plains of the Ukraine, the greatest food-supplying region of Russia. (See map on p. 191)

It seemed again as if Hitler would surely win the war. With most of Russia and all the remainder of continental Europe under his control, his supplies of everything needed for

Fig. 100 North Africa



war were enormous. Only the U.S.A. was left to help the British and Russians in the fight. The U.S.A. was in fact sending much help though it had not actually joined the fighting.

The war now suddenly became really a world-wide war. Probably because it seemed as if the Axis were sure to win, the eastern partner of the Axis, Japan, now joined in the fight. Like Hitler with his false promises to Russia, the Japanese went on trying to deceive the U.S.A. until the last moment. Then, all of a sudden, without any declaration of war, on 7 December 1941, the Japanese made a tremendous air-attack upon the American navy in Pearl Harbour, the great naval port on the island of Hawaii.

In 1942 the whole force of the Axis powers tried hard to finish off the war, but failed. It was a hard year for the Allies. The Allies included the British Empire, the U.S.S.R., the U.S.A., Free China, Free France and Brazil, with armies from most of the European countries occupied by the Germans (namely, Poland, Norway, Holland, Belgium, Denmark, Czechoslovakia, Yugoslavia, Greece) and a Jewish Brigade.

First, at sea, the Germans sent out their submarines to sink British and American ships faster than new ones could be built. Many

were sunk, but at last the submarines began to be destroyed faster than they could be replaced.

Next, in north Africa, the Germans regained all that their Italian allies had lost, and they were only just stopped at El Alamein, west of Alexandria, the great port and naval base of Egypt (see Fig. 100).

Then the Germans made another advance further into Russia. This time they captured a great part of the northern Caucasus, with some of the precious oil-wells there. They reached the River Volga at Stalingrad (see Fig. 98). *This was the second great turning-point of the war.*

If Stalingrad had been taken, most of the Russian oil-fields would have been captured soon after, and it would have been very difficult for Russia to recover from that loss. If Alexandria had been taken, Egypt and the Suez Canal would soon afterwards have been in German hands too. The way to India and the Far East would then have been open, and the Germans would have been able to join forces with Japan. If the submarines had been able to stop American supplies coming across the Atlantic, both Britain and Russia would have been unable to hold out.

But none of these things happened. And at the end of 1942 the tide began to turn.

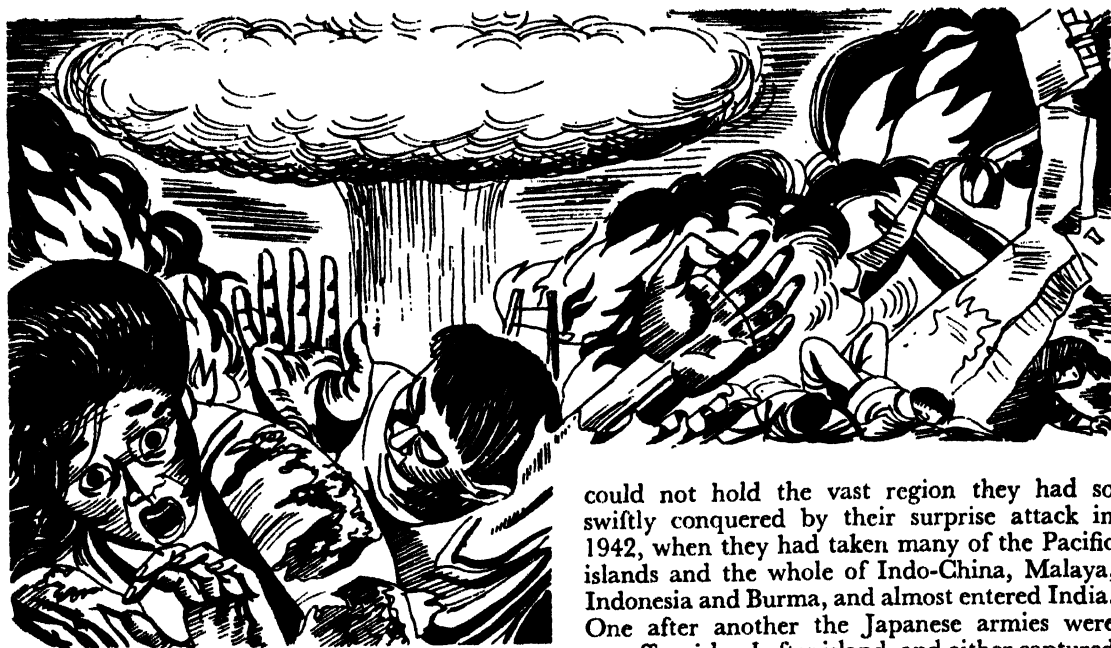


Fig. 101 The atomic bomb

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KEY-QUESTION

How did the Second World War end?

In the winter of 1942 the Allies again drove the Axis out of north Africa, this time finally and completely. Tripoli and Tunisia were captured in the spring of 1943, and in July the invasion of Sicily began. At the same time the Russians were having their greatest success. The whole of the Caucasus region was set free: Stalingrad (which had been partly taken) was not only retaken, but German armies numbering more than 300,000 men were destroyed or taken prisoner there. Then the Russians began a great advance into the parts of their country held by the Germans, getting back nearly all they had lost in the previous year.

In September 1943 the Allies invaded Italy, and in the following month Italy surrendered. Mussolini escaped to join his German friends in north Italy, where he held out for a year and a half more.

At the same time the American army and navy, now at full strength in the Pacific area, began a counter-attack upon the Japanese. Within a year it became clear that the Japanese

could not hold the vast region they had so swiftly conquered by their surprise attack in 1942, when they had taken many of the Pacific islands and the whole of Indo-China, Malaya, Indonesia and Burma, and almost entered India. One after another the Japanese armies were cut off on island after island, and either captured or destroyed. Then American aeroplanes began to drop bombs on Japan itself.

In the early part of 1944 the Russians drove the Germans right out of Russia, and began to invade Rumania and Hungary. The other Allies made a great landing on the coast of France in June, and in August Paris was retaken. The next month Germany's western boundary was crossed, and in November the Allies reached the River Rhine.

Meanwhile, throughout the year 1943, British and American bombers had been making continuous day and night attacks on German factories, submarine harbours, and communications. It became impossible for the Germans to move their supplies; it became impossible even for them to go on manufacturing. But they made a last attempt to damage England by sending over 'flying bombs' and 'rocket aeroplanes', loaded with huge quantities of explosive, guided by radio instead of by a human pilot. These did much harm, but were too late to save the Germans from defeat.

At the beginning of 1945 the Russians retook Warsaw, and began to invade Germany from the east. Budapest, the capital of Hungary, was taken in February, and in March the western allies crossed the Rhine. In April the great manufacturing region of the Ruhr was surrounded, and 100,000 prisoners were taken. On 13 April the Russians took Vienna, and on 24 April they surrounded Berlin. On 28 April Mussolini was captured by Italian

patriots and immediately shot. On 1 May it was said that Hitler was dead. Germany surrendered unconditionally to the United Nations, as the Allies were called, on 7 May 1945.

Thus ended the careers of the Fascist and Nazi dictators of Italy and the 'Third Reich' (Hitler's Germany). The Allies then turned their whole strength to the overthrow of the remaining enemy, Japan. Meanwhile, the World Conference of Nations, planned by the leaders of the three chief allies, Stalin, Roosevelt and Churchill, when they met at Yalta in the Crimea in February 1945, was taking place at San Francisco.

Within a few days of Germany's surrender the centres of military importance in the Japanese home islands were one after another destroyed in repeated bombing attacks made by hundreds of the huge four-engined aeroplanes known as 'Super-Fortresses'.

But an even more shattering blow now fell upon Japan. As a result of years of experiment on the part of scientists from Great Britain and the U.S.A., with a Danish physicist, Niels Bohr (a winner of the Nobel Prize), and a German-Jewish scientist, J. R. Oppenheimer, the release of atomic energy through the splitting of the atom (see Section 92) was effectively applied for destructive purposes, in the making of an 'atomic bomb'. On 6 August 1945 the first of these bombs was dropped on the city of Hiroshima, one of Japan's greatest military centres. The result was devastating. Of the city's 343,000 inhabitants, 66,000 were killed and 69,000 injured. Some died in the original explosion and others as a result of radioactivity which attacked the blood corpuscles of those exposed. This was the effect of the explosion of a single 'atomic bomb'.

On 8 August, another blow fell. The U.S.S.R. declared war on Japan, and invaded Manchuria. The next day the second atomic bomb was dropped, and Nagasaki, the greatest naval base of south Japan, was almost wiped out.

On 10 August, the Japanese Government offered to surrender on the terms that had been laid down by the conference of the 'Big Three' (Marshal Stalin of the U.S.S.R., President Truman of the U.S.A., and Prime Minister Attlee of Great Britain)¹ at Potsdam on 26 July. The surrender was accepted on 14 August. So ended the Second World War.

¹ President Roosevelt had died suddenly, three weeks before the surrender of Germany. Mr Attlee had replaced Mr Winston Churchill as Prime Minister of Great Britain when the Labour Party won the General Election of 1945.



KEY-QUESTION

Who were the principal leaders of the nations during the Second World War?

In the Second World War more than 50,000,000 men, women and children lost their lives or were seriously injured, not counting the many millions more who died of famine and disease. The destruction of property, machinery, ships and food is beyond estimation. How can such fearful disasters be prevented in future?

Mussolini and Hitler were men who made themselves leaders of their nations, and kept their position of leadership *by force*. It is true that both of them first gained the votes of the people in order to get their parties into power. But, having got that power, they held on to it by putting an end to any rival party. To do this they even had their possible rivals murdered. Among these, in the case of Hitler, were some who had been his closest friends.

Such leadership, and such ways of keeping the leader in power, are impossible in a free and democratically governed country. The leader of a democracy has great powers so long as he holds his official position. But he holds that position only so long as he is trusted by the people who have placed him there. He cannot become a dictator, or do exactly as he pleases. He leads the nation; he does not drive or force it.

It was just because of this that Neville Chamberlain, who was Prime Minister in Great Britain at the beginning of the war, had to give place to a new Prime Minister in 1940, when Hitler drove the British armies back to Dunkirk. The British people wanted a man who would be a good leader in time of war. They found him in WINSTON CHURCHILL.

Churchill may well be compared to the great Prime Minister of the Seven Years War against France, William Pitt, Earl of Chatham, of whom we learned in Section 64. He had the same power of choosing the right men as leaders. He had also the power of making people feel that, if they went on working bravely and patiently, everything would come out right in the end. As soon as the war in Europe was ended, in 1945, the British elected a new Parliament. The Labour Party (the moderate Socialists) won a majority of the seats, so their leader CLEMENT ATTLEE became Prime Minister, and formed a new government. That government did a great deal to repair the damage done by the war, and to get rid of poverty in the British Isles, by great schemes of National Insurance, and other socialist measures. In

spite of the huge losses and destruction caused by the war, there is now almost no poverty in the British Isles. Every child is well fed, properly clothed, and educated from the age of 5 to 15. Everyone in Britain can get free medical attention and treatment when necessary.

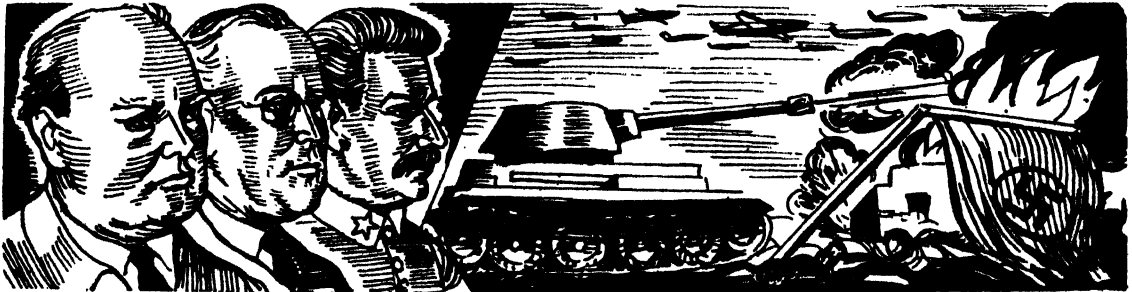
It was the Labour Government of Mr Attlee which also made the important decision of February 1947 that India should become a free and independent nation (see Section 112).

It was a lucky thing for the world that during the war the U.S.A. also had a President who was as great a leader as Churchill. FRANKLIN DELANO ROOSEVELT had first been elected President in 1932. An American President is elected for a period of four years, and no President had ever remained in office for more than two such periods continuously, that is for a period of eight years all together. But in 1940 the American people elected Roosevelt for the third time, and this was of great help at the most dangerous period of the war, when Hitler was doing his best to bomb Britain into surrender. Though the U.S.A. was not at war with Germany, Roosevelt sent supplies from America to help the British, and lent them American aeroplanes, ships, and machinery. In 1944 Roosevelt was elected for the fourth time. By then the U.S.A. was fighting both Germany and Japan. Unhappily Roosevelt did not live

to see victory. He died suddenly only three weeks before Germany surrendered.

The leader of Soviet Russia was JOSEPH STALIN, about whom we have already learned in Section 103. Stalin was the leader of the Soviet Union from the time of Lenin's death in 1924 until he died in 1953. Just as Churchill was able to make the British people feel that the struggle must go on even when Hitler's victory seemed certain in 1940, so Stalin did the same for his people in 1941 and 1942 when nearly all the richest parts of European Russia had been conquered by the Germans. By moving quickly a great many of the Russian factories into the eastern parts of the Soviet Union, where they were safe from attack by the Germans, Stalin saved his country from defeat in 1941.

In December 1943 there was a meeting of Roosevelt, Churchill and Stalin at Teheran in Iran (Persia). In February 1945 they met again at Yalta in the south of Russia. These meetings were to decide upon plans for working together during the war. But at the Yalta meeting it was also decided that a Conference of all the Allied Nations should meet at San Francisco in April 1945, to make plans for a League of Nations on better lines than the old one which had failed to prevent war. That conference decided to create the United Nations Organization, about which we shall learn in the next chapter.



ASSIGNMENTS

- 1 Explain the causes of the rise of Hitler to power in Germany, and how at last he brought about the ruin of that country.
- 2 Describe briefly the course of the Second World War, and how it came to an end.

Write brief notes on: Mussolini; the Yalta Conference; Nazism; the 'Axis'; Stalingrad; General Wavell; Hiroshima.

Who were the principal leaders of the nations fighting against Hitler, and what did they do?

Why did Hitler invade Russia and what was the result?

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KEY-QUESTION

What problems face the nations of the Far East today?

In coming to the end of this outline of world history, let us make a brief survey of the nations of the world as they are today. In doing so, let us also see what are the principal problems of each country, and how those problems are being dealt with.

We shall begin our survey in the Far East, with the Land of the Rising Sun, **Japan**. The Japanese suffered very terribly for having joined the Axis powers in the Second World War. Their rulers hoped and expected to be able to conquer the whole of China and south-east Asia, with the islands of the Pacific Ocean and possibly Australia and New Zealand also. They would have thus created a great Japanese empire. At first it seemed that they would succeed, but what actually happened we learned in Section 118. As a result of their defeat, the Japanese lost the whole of their empire, except their homeland, the islands of Japan. A great deal of damage was also done to their cities and factories by the bombs which the Americans dropped on them.

But Americans also helped them to repair the damage when the war was over. Immediately after the war Japan was under American rule for some time. The Emperor Hirohito kept his title, but the actual government of the country was in the hands of the Americans and the cities and industries of Japan were rebuilt wonderfully quickly. In 1947, the Japanese were helped to set up a new government of their own, on American democratic lines. Under the Peace Treaty of 1951 Japan is now a fully independent nation again, but the U.S.A. and Japan have entered into a 'Security Pact' under which American armed forces are kept in Japan 'for international peace and security'.

The greatest problem of the Japanese now is

how to feed their increasing population, and how to find space in their small islands for such a large number of people (more than 90 millions) to earn a livelihood. That was, in fact, one of the main reasons for the attempt to expand the Japanese empire. The Japanese are very skilful workers, and very hard-working, so they have become prosperous again. The speed of their industrial advance has been quite extraordinary. They are the leading technological nation in Asia, and, in some fields, in the world. Their exports have been growing very rapidly. Other nations, naturally, are afraid of this, because it makes it more difficult for them to sell the articles made by their own people. Thus, again, economic rivalry has begun. How it could be brought to an end we shall consider later.

China. In Chapter 20 we learned about the terrible sufferings of the Chinese people as a result of invasions, civil wars, famine and disease, in the past century. We also learned how the whole of China came under the control of the Chinese Communists, who established the *People's Republic of China* in 1949. China has the largest population of all countries of the world (about 700 million), and the task before its government is immense. Even at the time when they controlled only a few regions of China, the Communists brought about several great reforms which made the poor people more contented: they seized the land of the rich landlords and divided it among the peasants; they got rid of corrupt officials; and they set up schools and hospitals in large numbers. Since 1949 they have done this on a vast scale throughout the country; and they are now beginning to build up Chinese industries too. All who have visited China agree that there are many signs of improvement. But there are differences of opinion regarding the manner in which these improvements have been brought about. For those who are Communists 'the end justifies the means',¹ but by most of those who think, as Gandhiji did, that a good result can never ultimately come about by violence and cruelty, it is felt to be a pity that China has had to suffer such a violent change. For the Chinese are a remarkable people, and their civilization, along with India's, is the oldest remaining civilization in the world. They are famous for their patience, their skill, and their good manners. But a new civilization is now developing in China, which unfortunately seems to

¹ This means that it does not matter *how* your object is attained, provided that the object or end is a good one.

have abandoned the traditional avoidance of violence. Force has been used to extend China's boundaries. Violent revolution is encouraged. This leaves little chance for friendship between India and China, which would have done much to spread peace throughout the world.



Fig. 102 South-East Asia

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KEY-QUESTION

What are the special problems of Indo-China, Burma and Malaysia?

South-East Asia. Between China, India and Australia there are several important countries; but because this region does not look very large on a map of Asia we are apt to think it is less important than it really is. The whole area contains more than 170 million people: it is one of the most fertile and thickly populated parts of the world, and its population is increasing very rapidly, as is the case in all east Asian countries.

The people are of many different races, religions and languages, because settlers have come to this part of the world at different times from nearly all the surrounding countries. As we have seen in Chapter 10 almost the whole of the region was colonized from India between the first and the eleventh centuries A.D., when Hindu and Buddhist civilizations developed there. From the twelfth century onwards Arabs began to come as traders and by the middle of the fifteenth century there were large Muslim settlements. A century later most of the inhabi-

tants of Malaya and Indonesia were Muslims. The people of Burma and Thailand remained mostly Buddhists; those of Indo-China are Buddhists, Confucians and ancestor-worshippers.

The Portuguese were the first Europeans to visit South-east Asia, in 1511. They were followed by the Spanish, the Dutch, the French and the British, all bent on trading in spices and on setting up trading-stations. A large part of this region, therefore, was under the control of various European nations for a century or more, until 1943 when it was conquered by the Japanese. In 1945 it was liberated from the Japanese, and since then its inhabitants have formed themselves into a number of independent or self-governing nations, as follows:

Indo-China. After being a French colony for nearly a hundred years, Indo-China was occupied by the Japanese from 1943 to 1945. When the war ended the French came back, but Communist nationalist forces fought them to great effect. At a conference at Geneva in 1954 the territory was divided to form the states of Laos, Cambodia and North and South Vietnam. Cambodia has attempted, so far fairly successfully, to remain neutral. North Vietnam is under Communist control. The other two countries have been continuously disturbed by Communist forces. The confused situation and the threat of Communist China make this one of the worst trouble spots in the world.

Thailand, formerly called *Siam*, is one of the very few south-east Asian countries that has never been under the rule of Europeans. Until 1932 its king was an absolute monarch. When the Japanese invaded south-east Asia in 1943 the Siamese did not resist, and the king retained his throne when the war came to an end. Thailand has now set up a constitutional monarchical government but with military leaders much involved in government.

In addition to the Thais or Siamese, who are mostly farmers growing rice in the fertile river-valleys, the population includes a number of Chinese and Malays who are traders and have acquired Siamese nationality. Most of the people are Buddhists. They live in small villages; the only large town is Bangkok, the capital.

Burma, a country with an ancient civilization based on Buddhism, was an independent nation under its own kings until 1885 when it was conquered by the British and made into a province of India. Fifty-two years later it was separated from India and became a British Crown Colony. During the Second World War the country suffered a great deal, as it was the battle-ground between the Allied forces and the

Japanese. Most of the towns were destroyed by bombing, and the trade of the country, in rice, teak and oil, was completely ruined.

When the British reoccupied the country in 1945 they proposed to make Burma a self-governing Dominion; but the Burmese wished to remain independent. It was agreed in 1947 that a Constituent Assembly should be elected to decide the future of the country, and in the same year that Assembly decided that Burma should become an independent Republic outside the Commonwealth. Since independence Burma has run into difficulties. Democracy has been abandoned. In 1962 the army under General NE-WIN took over the government, and began to follow a policy very hostile to any foreign influence in the country.

Malaysia consists of the southern part of the Malay Peninsula, the islands of Singapore and Penang, and Sarawak and Sabah on the island of Borneo. The Federation was formed in 1963.

Malaya, after periods of Portuguese and then Dutch influence, came under British rule in the early part of the last century. The Japanese took it in 1942. When it was retaken in 1945 the British offered to set up a *Federation of the Malay States*. There was delay over this, however, because of the disorder caused by Communist rebels terrorizing the country. This Federation was formed in the end and became an independent country within the Commonwealth in 1957.

Sabah (formerly British North Borneo) came under British control in 1882, first under a Chartered Company and then as a Crown Colony. Sarawak came under British protection in 1888. In 1946 the Rajah, who was of British origin himself, ceded the territory to Great Britain.

These states, too small in themselves to achieve real independence, joined the Federation of Malaya to form Malaysia. The new Federation has many problems, the most urgent being the violent opposition of Indonesia to its very existence. The territories in Borneo are being disturbed by Indonesian forces and British troops have had to be sent to help the Malaysians protect their borders. There are also internal difficulties caused by the mixed population. Many Chinese and Indians live there, and there has been tension between them and the Malay population. The territories, as in all federations, are jealous of their rights. How the new country will deal with all these destructive forces is not yet certain.

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KEY-QUESTION

What is the special importance of India in the modern world?

Ceylon, India and Pakistan all became fully independent self-governing Dominions of the Commonwealth in 1947. Since then India has declared itself a secular state (that is, a state in which no special favour is shown to any religion), and Pakistan has declared itself an Islamic Republic. Ceylon, under the new government elected in 1956, seemed likely to become a republic, probably with Buddhism as the official religion and Sinhalese as the national language. In all three countries there have been difficulties due to the fact that different languages are spoken in different areas, giving rise to the danger of 'linguistic nationalism' breaking up the unity of the newly created countries unless wiser counsels prevail.

India is of great importance in the world today, not only because it is the second largest nation in population in the world (China being the largest) but because—mainly through the leadership of its great Prime Minister, the late Jawaharlal Nehru—it is now helping to keep the balance between the two great rival groups of nations, those under Communist rule and those under non-Communist democratic governments. By remaining 'neutral', that is, not taking the part of either of the rival groups, and by developing a moderate socialist economic system on its own lines, India is helping other nations to see that it is possible for people to become prosperous and happy without being deprived of freedom and without being 'regimented', or disciplined like soldiers, by force and fear.

India has made great progress economically, guided by the Five-Year Plans, which have enabled vast multipurpose schemes of irrigation, generation of electric power and flood control to be undertaken, with the result that food production has been substantially increased and the standard of living of the villagers has improved.

In India, too, a non-violent revolutionary movement began in 1951 which may have far-reaching consequences not only for the Indian people but for those of all countries where the standards of living of the poor and the rich are intolerably different. That movement is known as *Bhoodan Yajna*—the land-gifts mission. It was started on 18 April 1951 by ACHARYA VINOBA BHAVE, one of the most earnest disciples of Mahatma Gandhi.

Seeing that there was a danger of violent revolution being stirred up by the Communists in one of the poorest parts of India, the Telugu region of the then Hyderabad State, Vinobaji resolved to try to bring about a non-violent revolution instead, by persuading those who had land to donate whatever they could spare to those who had none, and thereby to enable the latter to earn a livelihood. The movement succeeded beyond all expectations, and since 1951 its originator and his co-workers have developed it in many other parts of India. Within three years over 4,000,000 acres of land had been donated, and distribution began amongst those who most needed it.

Vinoba says of the movement: 'My mission is not to stave off a revolution. I want to prevent a violent revolution and create a non-violent revolution. . . . I make a claim of the correctness of this work for three reasons. It is in tune with the cultural traditions of India. It contains in it the seeds of economic and social revolution. And, lastly, it can help in the establishment of peace in the world. . . . I refuse to agree that my attempt to make landed people give away their land voluntarily to the landless is contrary to the trends of history. New things can happen. Nothing like the Russian revolution had happened before, but it happened. So also this can happen. It is a historical necessity.'

Perhaps this may be yet another example of inspiration from India helping to solve the problems of humanity.

Indonesia, formerly the Dutch East Indies, was nearly all under Dutch rule for almost 150 years, until it was occupied by the Japanese in 1942. The island of Java came under Dutch control as long ago as 1684. When the Japanese surrendered in 1945, the Dutch returned, but they found that an independent republican government had been set up at Djakarta, the capital, under SOEKARNO, HATTA, and SJAHRIR, all leading Indonesian nationalists. At first the Dutch attempted to regain control by force, but they found it impossible to govern the country against the almost unanimous opposition of the people. As a result of a number of round-table conferences the independence of the *Republic of the United States of Indonesia* was recognized in the Hague Agreement of 1949. Under this agreement the Dutch kept only Western New Guinea (the remainder of that island being under British and Australian rule). Western New Guinea, now called West Irian, has also been transferred to Indonesia, with the help of the United Nations. The most serious problem of the Indonesian Republic is the overpopulation

of Java and the danger of violent revolution through the spread of Communism, mainly among the large Chinese population of the islands.

The Philippine Islands were named in honour of Prince Philip of Spain¹ when they were discovered by Magellan (a Portuguese, in the service of Spain) during his voyage round the world in 1519-22. Magellan, in fact, lost his life in a fight with the islanders. After Magellan, Spanish colonists went there and established a city at Manila, from which they governed the islands for more than three hundred years. Many of the Filipino natives of the islands became Roman Catholics under Spanish influence, and Catholic Christianity is still the religion of most of the people. In 1898, after the war between the U.S.A. and Spain, the islands were ceded to the Americans. They had difficulty in subduing the people, who had hoped for independence when freed from Spanish rule. In 1934 the *Philippines Commonwealth* was established, giving the Filipinos almost full self-government. In 1942 the islands were occupied by the Japanese during the Second World War, but they were reconquered by the Americans at the end of 1944. In fulfilment of the promise made in 1934, complete independence was granted in 1946, except for certain reservations allowing the U.S.A. to maintain military bases on the islands and to enjoy some trade privileges. The islanders are now under their own elected rulers, with a republican form of government. There is still a good deal of social unrest, owing to the great differences between the standards of living of the rich and the poor.

¹ He became King Philip II, whose armada tried to invade England in 1588.



KEY-QUESTION

What are the problems facing
Australia and South Africa?

Australia and New Zealand. The problem of Australia is almost exactly the opposite of that of the south-east Asian countries, for Australia is a vast country, twice the size of India, with a very small population—only about 11 million or less than half that of Mysore State. It is true that a large region in the centre of Australia is desert, where very few people can live unless ways are found of bringing water to it. But it is a country rich in minerals—gold, silver, copper, iron and coal; and its people are very prosperous. You would think it to be just the right place for colonization by the millions of people of Japan and other Asian countries which are overcrowded. But that is just the problem. The people of Australia have a very high standard of living. To keep that standard high, they have to earn high wages. They are afraid that if a large number of people come to Australia, willing to work for low wages because they can live cheaply, as many of the Asian peoples can, there will be unemployment for those born in Australia, and their standard of living will go down. For this reason the Australian government does not allow people to enter Australia as settlers unless they have enough money to live on. The people of the overcrowded countries of south-east Asia feel that this is very unfair. But Australia and New Zealand are both fully self-governing Dominions, and, like all the free nations of the Commonwealth, they have complete freedom to manage their own affairs as they wish.

A great many of the inhabitants of Australia and New Zealand went there as colonists from the British Isles, or are descended from such colonists. They therefore like to follow British customs and manners to a large extent. Their language, too, is English, though in Australia it is spoken in the Australian way which is more like American English than the English spoken in England. In New Zealand, which has an area about the same as that of Uttar Pradesh with a population of hardly two and a half millions (as against nearly 73 million in U.P.), there are still many people belonging to the Maori race, who inhabited the country before Europeans came there. They take part in the affairs of the country on terms of complete equality with the other inhabitants of the country.

The Republic of South Africa. The most important country in the southern half of

the continent of Africa is the Republic of South Africa. That country has to face a very difficult problem. The whole region was originally inhabited by African peoples—Bantus, Bushmen, and Hottentots. They still number about 11 million out of the total population of 16 millions in the Republic. About 300 years ago the Dutch began to set up colonies in South Africa. About 150 years later the British came, and they also established colonies. In 1900 there was a war (the Boer War) between the British and the Dutch. The British won; but in the terms for peace it was agreed that they would make South Africa a self-governing Dominion, and one of the most famous Boer generals, GENERAL SMUTS, who had fought against the British, became the first Prime Minister of the new Dominion. In the

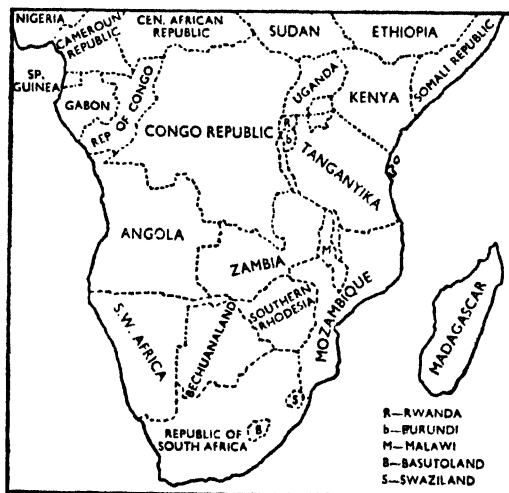


Fig. 103 Central and southern Africa

meantime, many Indians also went to South Africa, mostly as labourers, and they subsequently became small traders. Their standard of living was lower than that of the Dutch and the British, and this caused the same problem as the one which the Australians fear—that the white man will be unable to compete with people who can accept lower wages, and will have to lower his standard of living. The African inhabitants have a still lower standard of living, so that makes the problem still more serious.

The Government of the Republic, now mainly controlled by the descendants of the Dutch colonists, who call themselves 'Afrikaners',

is making it more and more difficult for others to live in South Africa. It not only refuses to give equal citizenship rights to those who are not of European birth or descent, but it is trying to make them occupy different regions of the country and live in different parts of the towns, so that they may be kept quite apart from the European population. This policy is known as 'apartheid' or 'separation'. It is felt to be very unjust and wrong, not only by the non-European Africans, but also by the Government of India, the governments of most other civilized countries, and by the Assembly of the United Nations.

But South Africa is fully independent and so it is difficult to make the government change its policy. Attempts are being made to persuade other countries to stop trading with South Africa, so causing economic difficulties in the country, which will, it is hoped, make the government stop trying to bring in 'apartheid'. Other people are trying to convince the South Africans that such a policy is wrong, and will surely lead to serious trouble. It is difficult to do that at present, for the present extremist government is determined to force 'apartheid' upon the people. It can only be hoped that in course of time the South African people will elect a government with more moderate views. In the meantime, the non-European population of South Africa is becoming more and more hostile, and that is a very dangerous thing, because it includes four-fifths of the entire population of the republic and is increasing at a more rapid rate than the group of people of European descent. Hatred is never overcome by hatred, as Buddha taught, and violence from one side is certain to provoke violence on the other. South Africa is like a sleeping volcano that might erupt destructively at any moment.

In 1961 South Africa became a republic and left the Commonwealth because of the opposition of the other members to her racial policies.

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KEY-QUESTION

What opportunities and what dangers face the Middle East countries today?

The Middle East. The future of the countries of the Middle East is also one of the most serious problems of today. Those countries include the following: **IRAN** (Perssia), **IRAQ** (Mesopotamia), the other countries of Arabia

(**SAUDI ARABIA, YEMEN, JORDAN, ISRAEL, LEBANON, SYRIA**), **TURKEY, EGYPT (U.A.R.), THE SUDAN, and ETHIOPIA** (Abyssinia). These countries, until a few years ago, used to be 'the dividing-line between old Asia and new Europe', for they were all backward at a time when Europe was making tremendous material progress. But now, along with the new nations of Asia, they are awakening to new life, and they have become the dividing-line between old Europe and new Asia. Civilization had its beginnings in these Middle East countries, and several great civilizations have arisen, developed and died out there in the past 7000 years. Once this was the richest part of the world. It was ruined by invasions, by wars between rival kings and empires, by destruction and famine. It became mostly desert, where very few people could live (see Section 35).

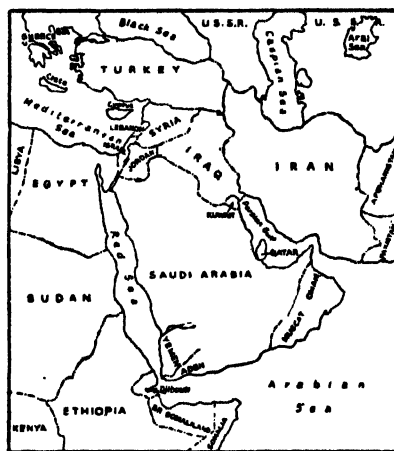


Fig. 104 The Middle East

Now, a new sort of wealth has been discovered under the desert-sands of several of those countries, wealth that every modern nation needs for its industries and its transport. That wealth is **OIL**. It is bringing new riches to the people of the Middle East; it is also bringing them into great danger.

To Western Europe and to America the oil of the Middle East is vitally important, but all the area to the north is ruled by Communist governments. The Western governments are very anxious that the area should not fall under Communist control, while the Communists are trying to increase their influence there. Thus, the Middle East, rich in oil and other possible mineral wealth, and with a sparse population

(about 130 million people in 12 million square miles, mostly semi-desert) is one of the chief trouble-spots of the world. The governments of some of the countries are very unstable. Iraq, particularly, has had a series of violent revolutions.

At present the people of the countries where oil is being found in large quantities—Iran, Iraq, and the other Arab States—are fairly contented because their rulers are getting a great deal of wealth from the sale of the oil (developed mostly by American and British companies), and are spending much of it on improving the condition of their subjects, building schools and hospitals, and helping them in many other ways. But wealth that comes quickly and without hard work is usually dangerous to those who get it. We can only hope that the people of the countries in the Middle East will be wise enough to continue to use well the riches that have come to them so unexpectedly and suddenly, and will not get drawn into quarrels about it.

Three countries of the Middle East must be mentioned as of particular importance. They are Turkey, Egypt and Israel.

Turkey, as we learned in Section 101, became a modern nation under the leadership of Mustapha Kemal Pasha, after the First World War. Mustapha Kemal died in 1938, but his successor as President of the Turkish Republic, ISMET INONU, continued the policy of building up the Turkish nation in Asia Minor, by the spread of education, medical aid, irrigation and industries, instead of attempting to regain the territory lost during the First World War. Turkey remained neutral during the Second World War, and thus gained further strength. After the war, the U.S.S.R., which had always wished to have an outlet to the Mediterranean, tried to persuade the Turkish government to agree to a request to establish Soviet military bases on the Turkish side of the Dardanelles, the entrance to the Black Sea. The western powers were afraid that this would lead to the spread of Communism in Greece and Turkey, and thence into the Middle East. They encouraged Turkey to refuse the Russian request, and President Truman also made a large grant of dollars to help the governments of Greece and Turkey to purchase arms and to check the spread of Communism in those countries. The *Truman Doctrine* as it was called, by which the U.S.A. helped non-Communist countries to check the spread of Communism, and the *Marshall Plan* by which the U.S.A. made large grants of money to help other

countries to repair the damage caused by the war, were regarded as hostile acts by the Communists (who wanted discontent to spread in non-Communist countries), and led to the 'Cold War' of 1945-55—a period when there was no actual fighting but much ill-feeling between the western democracies and the Communist states.



125

KEY-QUESTION

Why is there hostility between the Arabs and the Jews?

Egypt (The United Arab Republic) is the country in which civilization probably first developed, but which has had a very sad history for the last 2500 years. For nearly 3000 years, until 700 B.C., Egyptian civilization continued in splendour: then it began to decline, and since 700 B.C. Egypt has been invaded and conquered over and over again, by the Ethiopians, Assyrians, Persians, Macedonians, Romans, Arabs, Turks, French and British. It is not surprising that Egypt became one of the unhappiest countries in the world, most of the people being miserably poor, while a few were enormously rich. In 1922 Egypt regained its independence, but hardly any improvements were made until 1952 when there was a revolution in which the king was driven out of the country, and the army took over the government. The present government, under **PRESIDENT NASSER**, has improved the condition of the peasants and is developing industries and irrigation works. Egypt's influence has greatly increased and, under a stable government, her condition seems more hopeful than it has for many centuries.

South of Egypt is **The Sudan**, which has been an independent country since 1956. It used to be ruled jointly by the British and the Egyptians. After the construction of the great dam across the River Nile at Sennar, by the British, the Sudan has become more prosperous. It grows the best cotton in the world in the region irrigated from the river.

*East of the Sudan is **Ethiopia**, formerly known as Abyssinia. This is a very ancient independent kingdom, high up on the plateau of north-east Africa. It was conquered by the Italians in 1935, but during the Second World War it was liberated by the British, and its emperor, HAILE SELASSIE, was restored to his throne. Under his wise rule many improvements are being made, and the country is gradually being modernized.*

Israel is the country of the Jews: it used to be known as Palestine. The Jews (or Hebrews) are a remarkable race of people. Their civilization is one of the oldest in the world (see Section 12), but they have been even more unfortunate than the Egyptians, for they have not only been conquered many times but were actually driven out of their homeland, Palestine, for nearly 2000 years. After 1917 they were able to return there with the help of the British, and to create in Palestine a national state for themselves, which they named after their ancestor, *Israel*. They are a remarkably skilful, inventive and hard-working people. Many of the world's most famous scientists, doctors, musicians and scholars, have been Jews.

Palestine, the country to which the Jews returned, was for 1000 years under Muslim rule, from the time of the Arab conquest of the Middle East in the seventh century A.D. (see Section 39). Most of the land was in the possession of small uneducated Arab farmers, and when the Jews returned to Palestine they bought the land from the Arabs. The Arabs then found themselves with no means of livelihood because, being poor and uneducated, they could not compete with the Jews in trade or in any other way. This caused great discontent in the neighbouring Arab countries, with the result that there have been frequent small wars in that region. In the course of the worst of these wars, in 1948-9, 600,000 Arabs left Israel as refugees. Arabs in Israel are now a small minority. These refugees serve as one of the main points of dispute between Israel and the Arab countries. The danger is that when such wars start, other nations may take sides and join in. The United Nations Organization is trying to check this, but the danger has not yet ended. The Egyptians and other Arab peoples are very hostile to the Jews, while, on the other hand, some of the western nations admire and encourage them because they are clever, and also because they have suffered so much in the past, even during the time of Hitler and until the end of the Second World War (see Section 115).

KEY-QUESTION

126

How has the U.S.S.R. developed since the war?

Now we come to the nations of Europe. Largest of all is the vast **Union of Soviet Socialist Republics**, which includes not only Russia but also most of northern and north-eastern Asia. We have already learned a good deal about this great country which, since 1918, has been under the Communist government that came into power after the Russian revolution.

The Soviet Union suffered the loss of about 20 million lives in the Second World War, and terrible damage was caused by the Germans who invaded Russia and occupied almost the whole of the western and southern parts of the country from 1941 to 1943. But in 1944 the Russians drove the Germans right out, and then invaded the countries of eastern Europe which had been under German control. When the war came to an end in 1945, the Soviet government helped the people of those countries to set up Communist governments. The following countries of Europe are therefore now under Communist control in addition to the Soviet Union: **POLAND, CZECHOSLOVAKIA, HUNGARY, RUMANIA, BULGARIA, YUGOSLAVIA** and **ALBANIA**. The Baltic states of Lithuania, Latvia, and Estonia, which had been independent countries previously, were annexed by the Soviet Union in 1940.

Also under Communist control is the eastern half of Germany. At the end of the war in Europe, in 1945, Marshal Stalin, President Truman and Prime Minister Attlee met at Potsdam near Berlin, and agreed that, until a new government could be set up for the whole of Germany, that country should be divided into four regions, to be governed by the four occupying powers, the Soviet Union, the U.S.A., Great Britain, and France. The Russians set up a Communist government in the part of Germany under their control, and removed most of the usable machinery to Russia as 'reparations', that is, to pay for the damage caused by the Germans in Russia. Thus the Communist-controlled **GERMAN DEMOCRATIC REPUBLIC** of eastern Germany came into existence.

The most remarkable of the post-war accomplishments of Stalin was the development of Soviet Asia. In the far north at Vorkuta between the Ob and Pechora rivers, vast supplies of coal were discovered in a region which is ice-bound

for the greater part of the year. By means of convict labour a railway 800 miles in length was built, and by 1951 ten million tons of coal was being mined annually, and iron was being brought from the east to feed a newly erected steel plant. This was a wonderful accomplishment, but it is estimated to have cost the lives of at least a million prisoners. In the south the Republic of Tadzhikistan was modernized. This backward region, where a million people, of Persian origin and Muslim faith, live between the Pamir plateau and the Altai mountains, on the borders of Afghanistan, has been provided with irrigation and electricity, and thereby enabled to produce huge quantities of cotton and jute.

In agriculture Soviet policy has not been quite so successful. Drastic measures in the early days made many of the peasants bitter and un-cooperative. There have been massive failures to reach planned targets.

After Stalin's death in 1953 his power was divided between five of those who had worked under him—Malenkov, Bulganin, Beria, Molotov and Khrushchev. But, a few months later, Beria was arrested and executed for treason. Malenkov was Premier for a short time but he was then replaced by Bulganin and Khrushchev. Khrushchev remained leader until 1964.

Since 1956, as the U.S.S.R. has become more prosperous, the more frightening features of the Stalinist era have been relaxed. The forced labour camps have, for the most part, been abandoned, and fear of the secret police and sudden arrest is declining. More emphasis is now being placed on consumer-goods (food, clothing, household goods), which are today much more easily obtainable than in the old days when all the stress was laid on heavy industries. The standard of living of the ordinary Russian has greatly improved since Stalin's death.

How far Russian technology has progressed was given dramatic publicity by the launching, in 1957, of the first space satellite ever sent by man to orbit the earth.

There has also been an easing-off of the 'Cold War'. Khrushchev, unlike Communist Chinese leaders, declared that he did not think war with capitalist countries inevitable. The new leaders, BREZHNEV and KOSYGIN, seem to agree with him. Limited agreement stopping further tests of nuclear weapons has been reached between the U.S.A., Britain and the U.S.S.R. Should these things indicate the beginning of the end of the 'Cold War' world peace would be very much nearer.



Fig. 105 Modern Europe

127

KEY-QUESTION

How did Britain fare during the war and after it?

The non-Communist countries of Europe, with which we have not dealt so far, are the following: TURKEY (the small part of it in the south-eastern corner of Europe), GREECE, ITALY, AUSTRIA, SWITZERLAND, THE GERMAN FEDERAL REPUBLIC, DENMARK, FINLAND, SWEDEN, NORWAY, BELGIUM, THE NETHERLANDS (Holland), LUXEMBURG, FRANCE, SPAIN, GREAT BRITAIN, EIRE (Southern Ireland), and ICELAND.

Great Britain and the Commonwealth.

Because, by the time the Second World War ended in 1945, most of the nations of the world were involved in it on one side or the other, it is apt to be forgotten that *for more than two years Great Britain and the Commonwealth endured the onslaught of the Axis forces almost unaided by the armed forces of other countries*. A few days before Hitler invaded Poland, the Soviet Union had signed a ten-year treaty of neutrality with Germany. Within a month after the invasion of Poland, Germany and Russia divided that country between them. Russian troops invaded Finland and the Baltic States soon afterwards. In May, 1940, the Belgian army surrendered to the Germans, and in June the French government agreed to the occupation of most of France by the German army. Britain

and the Commonwealth were left to carry on the struggle alone. They were not prepared for war, as Germany was; a large part of their army and most of its equipment had been lost at Dunkirk after the Belgian surrender. Only the Navy and Air Force and civilians with hardly any weapons remained to prevent the Germans from invading the British Isles. Yet, in spite of enormous losses of aeroplanes and ships, Britain saved herself from invasion. Throughout nearly five years of war the Germans occupied the whole coast of Europe opposite the British Isles, with only a few miles of sea separating them from England. They poured bombs by day and by night onto English factories, harbours and cities, killing thousands of people and doing enormous damage. Only when Hitler invaded Russia in 1941, and when Japan attacked Pearl Harbour at the end of the same year, were the Commonwealth forces joined by the forces of two other great nations, the Soviet Union and the U.S.A., to oppose the Axis forces of Italy, Germany and Japan.

In WINSTON CHURCHILL the British found a remarkable leader who carried them through the darkest days of the war. But, as soon as Germany had been defeated, the British people voted for the replacement of Churchill's coalition government by a Labour government, with CLEMENT ATTLEE as Prime Minister. Instead of being the second wealthiest country in the world (the U.S.A. being the wealthiest), Britain was by that time ruined financially, and many of her cities were in ruins too. The Labour government had an immense task of reconstruction before it. It followed a policy of moderate Socialism, by nationalizing several important basic industries (including railways, coal, electricity, civil aviation, and the Bank of England). It set about the work of creating a *Welfare State* in the British Isles, with social insurance, family allowances, education for all and national health services. By 1950 Britain had made a remarkable recovery, by means of hard work and the acceptance (rather grudgingly) of rationing and a lower standard of living for everyone. At the general election of 1951 the Conservative Party gained a majority of seats in Parliament, and formed a government with Sir Winston Churchill as Prime Minister again. The Conservatives also won the elections of 1955 and 1959 and stayed in power until 1964 when the Labour Party, under HAROLD WILSON, returned to government. Under the Conservatives Britain's economic recovery continued and the standard of living improved, but progress was not as fast as in

many other European countries.

Probably the most far-reaching change in the post-war period of Britain has been the development of the Commonwealth. Less than a century ago, in 1867, that development began in the creation of the Dominion of Canada, in which were joined people of two different races, religions and cultures, the French and the British, who had so often fought each other in the past. In 1901 Australia also became a Dominion, on the same federal lines, each state being self-governing as regards its internal affairs. In 1907 New Zealand attained the same status, and this was the first of the British colonial territories, having a fairly large population of non-British origin, to become fully self-governing within the Commonwealth. Soon afterwards came a still bolder step. In 1909, after the Boer War, in which the British and the Dutch in South Africa fought each other fiercely for three years, the Union of South Africa was brought into existence, several self-governing provinces being combined federally, most of them having a majority of people of Dutch origin in their non-African population.¹

But by far the greatest changes in the Commonwealth took place immediately after the Second World War, when the Labour Government of Britain, under Mr Attlee, the Prime Minister, offered complete equality of status in the Commonwealth to three entirely non-European nations: India, Pakistan and Ceylon. Burma was also offered Dominion status, but decided to remain wholly independent and outside the Commonwealth.² Since that time many other parts of the old British Empire have been given independence and become members of the Commonwealth. Most of these new members are in Africa. Among the most important are Ghana, Nigeria, Kenya and Malaysia.

The Commonwealth, which began as a group of self-governing British colonies, now consists of nations whose inhabitants in most cases are non-British in origin. That they are wholly free to manage their own affairs is clear from the fact that in some matters they follow completely opposing policies (for example, Pakistan and India over Kashmir), and also from the fact that some have declared themselves to be republics, while others recognize the British monarch as their constitutional head.

¹ South Africa left the Commonwealth in 1961,

² Eire (Southern Ireland) had also, much earlier, been offered Dominion status, but had decided to be a republic outside the Commonwealth.

Nevertheless, though so different in many ways, the Dominions have shown that they have enough in common to make them wish to retain the intangible link of membership of the Commonwealth. It may be that this is a hopeful sign that the creation of 'One World' is not wholly an unrealizable dream.



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KEY-QUESTION

How are the Western democracies trying to help non-Communist countries and prevent Communism from spreading?

It was mentioned in Section 126 that at the end of the war Germany was divided into four regions, ruled by the four occupying powers, Soviet Russia, the U.S.A., Britain and France, and that the Russians set up the *German Democratic Republic* under Communist control, in Eastern Germany. In Western Germany the U.S.A., Britain and France helped the Germans to create the *German Federal Republic*, which united all the remainder of Germany into a democratic federation. With the help of their former enemies, the energetic people of Western Germany soon performed marvels of reconstruction of their ruined country. Power-stations and factories were rebuilt; coal-mines, railways and ports were made usable again. Within ten years from the end of the war, Western Germany had reached the pre-war level of industrial production.

But, though Germany, Russia and Britain were the greatest sufferers in the Second World War, much loss of life and enormous damage had been inflicted also on most of the other countries of Europe, except those which had remained neutral: Spain, Switzerland and Sweden. More than anything, therefore, peace was needed for them to have time to recover and rebuild their broken homes and factories. This seems perfectly clear. Then *why did they not have peace?*

It is true that there was no war going on in Europe. But all the bigger nations, and many of the smaller ones, have spent and are spending huge sums of money on maintaining armies and air forces, with guns, tanks, aeroplanes, and warships, in readiness for war,

if required. These men, money and materials could be used to improve everyone's standard of living. Then, why do they waste them on armaments? The answer is that *they are afraid of their neighbours*. The sad fact is that men have not yet learned to settle their quarrels peacefully, in spite of the terrible sufferings inflicted and endured in many wars. And those who cannot settle their disputes peacefully are always afraid of what their enemies may do to them.

The world is now divided into countries under Communist governments and those ruled by non-Communist governments. It is one of the principal ideas of Communism (as taught by Karl Marx, Lenin, and their followers in the modern world) that it must spread into all countries. As 'the end justifies the means', it does not matter how it is spread, even by deceit, violence or cruelty. The non-Communist governments are afraid of the spread of Communism: their leaders believe that happiness and peace cannot be brought to mankind by evil means. Some of them agree with the *aims* of Communism (which we call 'Socialism') but disagree with the *methods* which Communists use to achieve those aims. Others disagree with both the aims and methods, and believe that Socialism is not necessary. But all who are not Communists agree that Communism should not be spread by force and fear. To prevent that, some of the non-Communist governments have made agreements among themselves since 1948, promising to help each other against the spread of Communism.

Until the end of 1947 the nations who defeated Hitler tried to agree on various plans to keep the world at peace. But when the non-Communists found that the Communist governments were bent on spreading Communism everywhere, by any means, they decided that they must find a way of preventing this. They agreed upon a policy of *containment*, which means that they decided to do everything possible, short of actual war, to prevent Communism from spreading beyond the countries in which it is already established. There were two ways of doing this. The first was by making defensive military alliances between the non-Communist governments, promising to help each other by armed force, if armed force were used by Communists against any non-Communist country. Such an alliance was the *North Atlantic Treaty Organization* (NATO), in which the nations which inhabit the countries of the north Atlantic region agreed to help each other with armed force, if need arose. At first, in 1948, a Treaty

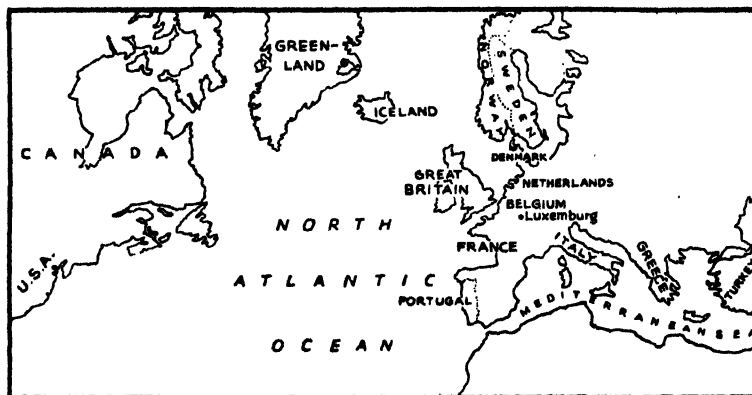


Fig. 106 The North Atlantic Treaty Organization (NATO)

was signed at Brussels between Britain, France and the Benelux countries (Belgium, the Netherlands and Luxemburg). In 1949 this was extended to include the 'North Atlantic' nations—the U.S.A., Canada, Iceland, Norway, Denmark, Portugal, and Italy. Greece and Turkey joined in 1952. The German Federal Republic joined in 1955.

In 1954 a similar organization to 'contain' Communism in the eastern hemisphere was set up. It was called the *South-East Asia Treaty Organization* (SEATO), and included the U.S.A., Britain, France, Australia, New Zealand, Pakistan, Thailand, and the Philippines. For the same purpose in the Middle East another organization was set up, called the *Bagdad Pact*. The intention of all these alliances of non-Communist powers was to 'contain' Communism within the boundaries of the present Communist-governed countries.

But the most powerful reason for the spread of Communism is the discontent of poverty-stricken people who feel that there is no hope of improving their lot without violent revolution. If non-Communist governments can show such people that their lot *can* be rapidly improved *without* violence, there is much less likelihood of Communism spreading. This has been proved to be so in countries such as Britain and India.

Therefore another method of checking the spread of Communism was also agreed upon by the non-Communist governments. That was to give every possible help in money, materials, and technical assistance, to non-Communist governments which needed such help to build up prosperity.

The first of such efforts was the *Marshall Plan*. This was an offer made by the government of the U.S.A. in 1947 to provide a very

large sum of money to help other countries to repair war-damage and restore prosperity. The Soviet Union believed that this would not succeed, and that there was more likelihood of Communism spreading if misery and poverty remained. Therefore they refused to allow the countries under Communist control to take advantage of the Marshall offer. But nearly all other European countries accepted the offer, and the enormous sum of 4,000,000,000 dollars was voted by the United States Congress for their assistance. An organization known as OEEC (Organization for European Economic Co-operation) was brought into existence to distribute the help fairly. In later years, in many other ways the U.S.A. has used its vast surpluses of money, materials and skill, to help the other nations of the world to get rid of poverty, disease, and illiteracy. Even though the motive may have been mainly to prevent the spread of Communism, it must not be forgotten that such help has been given on a most generous scale.

The division of the world into Communist and non-Communist halves now seems less clear than it did in the period following the war. For one thing most of the newly independent countries in Africa and Asia have been careful to avoid the struggle and remain neutral—so that there is now a third force between the two rival groups. Also both Communist and non-Communist worlds are less united than they were. The two great Communist powers, Russia and China, are now competing against each other to gain influence in Africa and Asia. The non-Communist world is no longer so dominated by the U.S.A. France particularly has been taking an independent line.

KEY-QUESTION

How and why has the policy of the U.S.A. changed since the Second World War began?

We shall now briefly survey the nations of the American continent. In the most northerly part of America is **Canada**, the oldest of the Dominions of the Commonwealth, formed, as we have seen in Section 82, in 1867. Canada, like Australia, is a very big country, of more than $3\frac{1}{2}$ million square miles, with a small population of only about 19 million. It has much mineral wealth, and is one of the greatest grain-producing countries of the world. It is of special interest to us because it is a federation of states inhabited by people of different races, religions and languages. In the eastern states of Canada the people are mostly of French origin, most of whom are Roman Catholics, and their language is French. In the other parts of Canada the people are mainly Protestants and their language is English. In spite of the differences of language and religion they have become one nation, and both the French and English languages are used in the Canadian Parliament.

South of Canada is **The United States of America**, which is also a federation of states, but is governed in quite a different way, under an elected President.

The Second World War, which ruined so many of the nations of Europe, had a very different effect on the U.S.A. One of the greatest internal dangers before the war had been over-production, which resulted in unemployment when goods and crops could not be sold. During the war many countries turned all their efforts to the making and using of armaments, and had neither men nor materials to spare for trade. The demand for American goods increased enormously; American industries boomed, and unemployment vanished. Even though many of the goods had to be purchased with the help of loans from the U.S.A., that country grew richer in credit, and accumulated immense reserves of gold.

One great change took place in American policy as a result of the war. After the First World War the people of the U.S.A. had tended to be 'isolationist', that is, concerned mainly with themselves and their own prosperity, leaving the rest of the world to solve its problems as best it could. President Wilson's efforts in 1920, to persuade Congress to allow the U.S.A. to join the League of Nations, did not succeed,

and this proved to be one of the chief reasons for the League's failure to prevent another war.

But when the Second World War ended the situation was very different. President Roosevelt had taken a leading part in creating the United Nations Organization, and only with the help of the U.S.A. could ruined Europe possibly be restored. Even from a selfish point of view—the necessity of maintaining American influence and trade, and checking the spread of Communism—it was essential for the U.S.A. to continue to take the lead in world affairs. Isolationism died a natural death.

In other parts of this chapter we have referred to the generous help which the U.S.A. has given in so many ways to the people of other nations, to enable them to repair the damage of the war, and to restore health and prosperity to their peoples. We have also mentioned the other way in which the U.S.A., as the most powerful of the non-Communist countries, has tried to 'contain' Communism within the borders of the present Communist-ruled states. NATO is the most obvious example of such protective military alliances against aggression. But opinions differ as to whether these alliances are the most effective means of preventing the possibility of another world war.

South of the U.S.A. lies **The Republic of Mexico**. This is a very interesting country, whose ancient civilization was destroyed by the Spanish invaders of the sixteenth century, as we learned in Section 55. In 1813 the Mexicans rebelled against their Spanish rulers, and in 1824 Mexico became an independent republic. In 1848 the young republic was involved in war with the U.S.A., and lost half its territory as a result, when it had to give up New Mexico and Upper California to the U.S.A. Under President **BENITO JUAREZ**, an American Indian, and President **DIAZ**, Mexico was modernized, and, later, under President **GARDENAS**, it was developed on moderate Socialist lines. It is now one of the most progressive of the American republics.

South of Mexico are the **Central American states**, and the **nations of South America**, the largest of which are **BRAZIL** and **ARGENTINA**. All these are independent republics, but in many of them the governments are not very secure. There have often been small wars between the states, and now and then their governments are overthrown by violent revolutions. They are experiments in democracy; as their people become more and more educated, they will no doubt settle down.

KEY-QUESTION

What are the aims of the UNO and how are they achieved?

In this brief survey of the modern world we have mentioned nearly sixty nations. Each of them has its own problems to solve, and its own contribution to make to the civilization of mankind. But today we live in **ONE WORLD**, and *the problems of each nation are the problems of all. We cannot live in isolation*, thinking only of ourselves and our own prosperity. In former times—even until a hundred years ago—what happened to the people of one country did not very much affect the people of other countries. If there was a famine in China or India, the people of western countries did not even hear about it, or, if they heard at all, it was many months afterwards. If there was a war between two or more nations, it did not much affect the others. Sometimes a terrible disease, such as plague, spread from country to country. But nothing much was done about it: people thought it was 'the will of God', and either they died, or, if they escaped or recovered from the disease, they thought themselves lucky.

But since the invention of quick means of communication and transport—railways, steamships, motor-cars, aeroplanes, the telegraph, the telephone, radio and television—all the people of the world have been brought much closer together. Whether people like it or not, what happens in any country soon has an effect on the people of other countries. If there is a war anywhere, it soon makes the people of the whole world suffer to some extent. If the people of some countries are very poor, due to war, earthquake, famine, disease or any other cause, they are unable to buy goods made in other countries, and that makes the people of those countries poorer also. That is one of the reasons why the richer nations, such as the U.S.A., Britain, and the U.S.S.R., want to help other nations to become more prosperous. Of course, it is not the *only* reason; they also want to help to make everyone in the world healthier and happier, and that is why they make gifts of food and medicines to the people of countries where there have been floods, famines or other disasters, and gifts of money to build more hospitals, schools, etc.

The cultural unity of modern civilization has been well described by an Indonesian writer, Takdir Alisjahbana, in an article¹ in which he says:

¹ in *Thought*, 26 Nov. 1956.

'About 500 B.C. in several areas tremendous progress had been made: in China lived Confucius and Lao-tse; in India appeared the Upanishads and the teachings of Buddha; in Iran Zarathustra taught about the struggle between good and evil; in Palestine the great Hebrew prophets preached; in Greece lived Homer, Parmenides, Heraclitus, Plato, Thucydides and Archimedes. It is in these that all existing cultures have their origin; nations which had no connection with any one of these four cultures are still in a primitive stage. What we now call the modern world is the synthesis between the Greek-Latin and the West-Asian cultures, which after the Middle Ages and the Renaissance gradually diffused itself over the world, simultaneously enriching itself with the contributions of the Indian, Chinese, and primitive cultures. The heritage of our forefathers has thus returned to us through modern culture together with cultural values which have been created and gathered by the West itself. The cultural history of man is growing not only in time but also in space. At present, . . . all mankind of the past have become our forefathers.'

It would no doubt be a good thing if there could be a single government for the whole world. But that is very difficult to arrange, because each nation (including our own) likes to be quite independent, and does not like to be at all under the control of others. So world-government will take a long time to establish and will only be possible when men have learned to quarrel less about small things, and to settle all their differences by discussion, instead of by violence, war, and threats of war.

To help to bring about such a state of peace in the world, the **UNITED NATIONS ORGANIZATION (UNO)** was started in 1945. The League of Nations, which came into existence after the First World War, did useful work, as we learned in Section 98, but it was not able to prevent war. The United Nations Organization exists to do that, and also to make it possible for all nations to work together for objectives which will benefit all, such as the improvement of health and food supplies, conditions of work, education, and so on.

In April 1945 the representatives of fifty nations met at San Francisco to plan the United Nations Organization; and on 26 June 1945 they all signed the Charter, and submitted it to their governments for ratification. By 1953 the number of member-nations had risen to sixty, and at the end of 1963 the number was one hundred and thirteen. The Charter states that

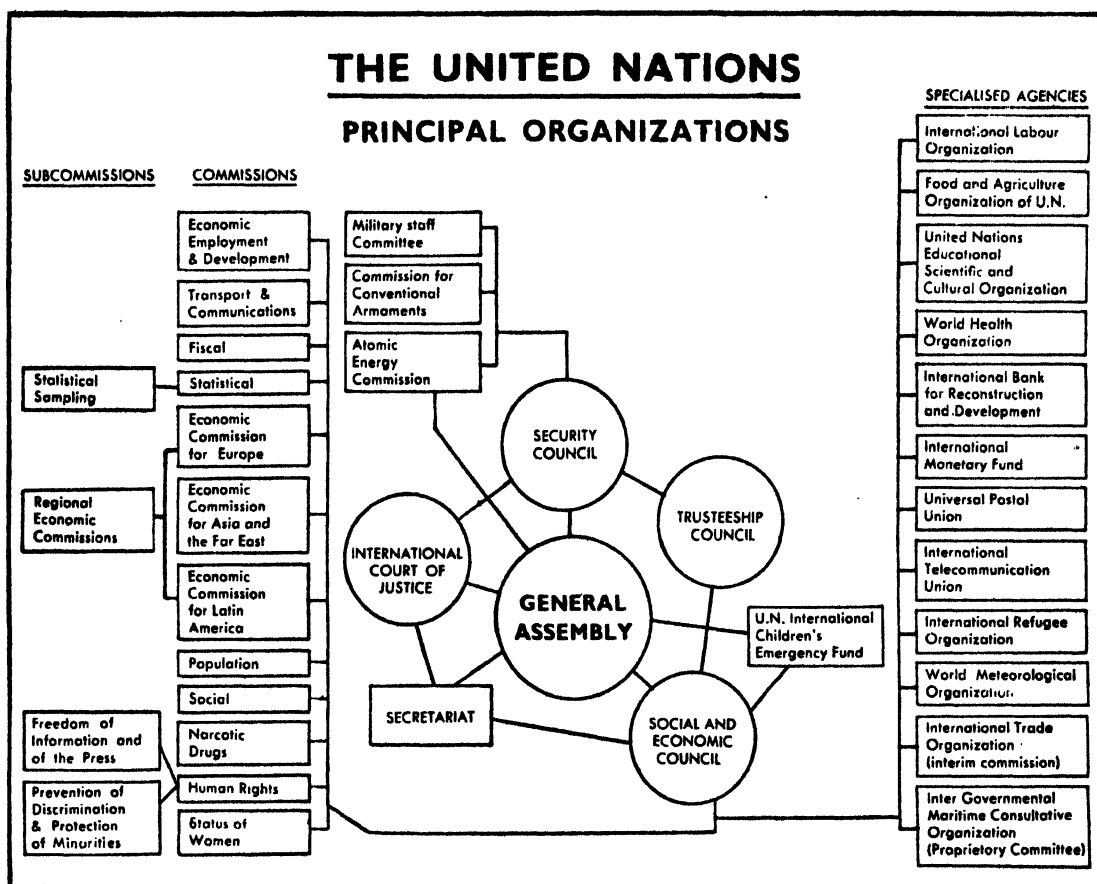


Fig. 107 Principal organizations in the UNO

the UNO exists for four main purposes: (1) to maintain international peace and security; (2) to develop friendly relations among nations; (3) to achieve international co-operation in the solution of economic, social, cultural, and humanitarian problems; and (4) to be a centre for harmonizing the actions of nations in the attainment of these common aims. To accomplish its aims the UNO has set up a number of bodies or agencies through which it can act; these are *The General Assembly* which consists of representatives of all member-states, who must meet at least once a year: *The Security Council*, consisting of eleven members, five of whom are the representatives of 'The Big Five' nations (the U.S.A., the U.S.S.R., Britain, China,¹ and France), the other six members being

¹ This is Kuomintang China. Communist China, because of American opposition, is not yet a member of the UNO.

elected by the General Assembly every two years. The Security Council is the executive body of the UNO, and it must meet whenever any seven of its members ask for a meeting. But it cannot take action about any matter unless at least seven members (including all the permanent 'Big Five' members) consent. This means that any one of the 'Big Five' members can stop action by means of a 'veto' (refusal of consent). Other bodies set up by the UNO are its *Secretariat* or business office, and *The International Court of Justice*, which consists of fifteen judges elected by the Security Council. All members of the UNO may refer cases to the International Court of Justice, but they must be disputes between nations, not questions involving individuals, and they must be legal rather than political questions, for example disputes about boundaries, water rights and so on. *The Trusteeship Council* was set up to secure

fair treatment for those peoples of the world who are not yet self-governing, and to help them to achieve self-government. *The Economic and Social Council* is subdivided into a number of bodies each of which has special work to do, such as UNESCO—the United Nations Educational, Scientific and Cultural Organization, FAO—the Food and Agricultural Organization, ILO—the International Labour Organization, WHO—the World Health Organization, IRO—the International Refugee Organization, WMO—the World Meteorological Organization and several others. Each of these bodies consists of experts from various nations, whose work is to study special problems and find out ways of solving them. For example, WHO has been carrying on a world-wide campaign against malaria, which formerly killed about three million people every year. UNESCO has helped to provide schools in areas devastated by the war, and in parts of the world where education is very backward; and so on.

A great deal of useful work has already been done by the UNO and its agencies. It stopped the war in Korea, which might easily have developed into another world war: it is trying to end the hostility between the Jews and Arabs in Palestine: it is trying to help to solve the dispute between India and Pakistan over Kashmir.

The usefulness of the UNO was clearly shown in 1956 when serious disputes arose over the Suez Canal. This is what happened. We have seen in Section 125 that much ill-feeling arose between the Arab peoples (especially those of Egypt, Syria, Jordan, Saudi Arabia, and Iraq) and the Jewish state of Israel. Israel is a small country of two million people, surrounded on all sides by Arab states. Although Palestine was the country of the Jews for more than 1500 years (see Section 12), it was conquered by the Arabs in the seventh century A.D. and was under Muslim rule for more than 1000 years until 1917, when it was conquered by the British and restored to the Jews as their national homeland. There is therefore a very hostile feeling between the Arabs and the Jews, both of whom claim Palestine as theirs. Feeling that their little country is surrounded by enemies, the Israelis keep a well-trained though small army, which is always ready to fight. Their most dangerous neighbour, they feel, is Egypt, from which Israel is separated by the desert of the Sinai Peninsula, and the Suez Canal. During the past few years Egypt has also improved its armed forces, and under its vigorous President, GAMEL ABDAL NASSER, the govern-

ment of Egypt is trying to make the country more prosperous. One of the ways in which that could be done was by drawing more water from the River Nile, to irrigate more land. But, to do that, it was necessary to build a higher dam across the Nile at Aswan (where there was already a dam, built by the British when they were ruling Egypt). To build such a big dam is a very costly business, and Egypt is not a rich country. The Egyptian government therefore asked the U.S.A. to lend money for this purpose. The loan had almost been arranged when the arrangements were suddenly dropped, because the Americans heard that Egypt had purchased guns and aeroplanes from Czechoslovakia, in order to strengthen its army. The Americans did not like this, partly because they thought it might make it easier for Egypt and Israel to fight, and partly because Czechoslovakia is one of the Communist countries of Europe, under Russian influence. So they refused to give Egypt a loan for the Aswan dam.

President Nasser was determined, however, to get money for the dam and other purposes, so he hit upon another plan. The Suez Canal is in Egyptian territory, although it was built by a Frenchman, de Lesseps, mainly with money from Britain and France, and managed by a company owned mainly by British and French shareholders, to which most of the profits of the Canal were paid. President Nasser decided to take the Suez Canal out of the hands of the Suez Canal Company, and hand it over to the Egyptian government, which would then get the profits from it. Declaring that the Suez Canal belonged to Egypt because it is in Egyptian territory, he suddenly forced the Suez Canal Company to hand over the Canal and its management to Egypt, promising, however, to pay compensation to the Company, and to see that the Canal was efficiently managed by the Egyptian government. This sudden seizure of the Canal greatly shocked other nations, particularly Britain and France who were the chief losers as a result of it, and a meeting of the UNO was immediately called to decide what to do.

At this moment, Israeli forces invaded Egypt. The other Arab countries immediately offered to come to Egypt's assistance, and the governments of Britain and France, fearing that this would lead to a full-scale war in the Middle East (and also thinking it a good opportunity to take back the control of the Canal from the Egyptians), sent their troops and tanks by aeroplane and helicopter, and occupied the Canal area, by force. They did this, they said,

in order to separate the Egyptian and Israeli armies and thus prevent a general war between the Arabs and Israel. They declared their willingness to withdraw their forces from Egypt immediately the UNO could send its own troops to protect the Canal and to keep the Egyptians and Israelis from fighting each other. They had been obliged to act quickly, they said, because it would have taken time for the UNO to intervene, and without immediate action war would have broken out in the Middle East. The other members of the UNO, however, nearly all objected to the action of the British and French governments in sending armed forces against Egypt without first consulting the UNO.

In the meantime the UNO resolved to send its armed forces to Egypt to prevent any further fighting between Egypt and Israel. As the UNO has no armed forces of its own, it called upon member-states to provide the necessary soldiers, arms and aeroplanes. Canada, Norway, Sweden, Denmark, India, Yugoslavia and Colombia immediately offered to do so, and the UNO forces were placed under the command of a Canadian general, to guard the boundaries of both Egypt and Israel, and to reopen the Suez Canal and protect it until arrangements for its future management could be completed.

The importance of this action lies in the fact that it was the first time that all the less powerful nations of the world took united action through the UNO to stop warlike preparations by powerful states who are also permanent members of the UNO. This is a hopeful sign that public opinion throughout the whole world is now so strongly opposed to international war that nearly all the member-states of the UNO are prepared to *unite to prevent it*. The next step, which must come, even though it may take time, is to persuade all nations that armed forces should be maintained only by the UNO itself, to safeguard the peace of the world; and that each nation-state should be allowed to maintain armed forces only sufficient to keep the peace within its own boundaries. If this can be done, there is a possibility of war being prevented altogether in future. Unless this is done, there is always the possibility of a powerful member of the UNO defying its attempts to stop aggression.

It is clear that, if war between nations of the world is to be entirely prevented, the *causes* of war must be understood and got rid of. No one really wants war, for it does only harm to all, and if there were a war with atomic

weapons, the Earth might be made almost uninhabitable, if not actually destroyed. But when disputes arise between the governments of nations, the leaders on both sides get angry; angry words are spoken on the radio and published in the newspapers, and the people who hear and read them also become angry. That makes it much more difficult to bring about agreement by discussion between the leaders. So both sides get more and more angry, as in a quarrel between children, until violent words lead to violent actions. Each side blames the other for first being violent, and the friends of each party join the fight on one side or the other. It is difficult to bring such struggles to an end before great harm has been done to many people on both sides. When people get very angry they do not stop to think what will be the result of their violence. By giving the leaders of the various nations opportunities to discuss such quarrels in the UNO General Assembly, the UNO helps to prevent war from breaking out.

Let us now try to understand the chief causes of war, and see whether it is possible to get rid of them completely, so that the struggle of Man may cease to be a violent struggle of men against each other, but may be an effort of each man to find a way to peace in his own heart, and to build up a peaceful civilization which will not be destroyed by war.



KEY-QUESTION

What are the 'Four Freedoms' and how can we get and keep them?

We have traced the footprints of Man along the winding pathway of History, through the forests and the grasslands, the deserts and the plains. It is a long journey that has taken at least 1,000,000 years since human beings first stood upright on the Earth and began to behave differently from other animals. But it is only a short journey if we count from the time when Man first began to be civilized. The whole existence of civilization, from its very dawn until the present time, covers at the most a period of 20,000 years. 20,000 years is only 1/50th of 1,000,000 years; it is proportionate to a period of two years out of a century. The period during which Man has been learning to be civilized is therefore equivalent to 2 years out of the life of a man who lives to be 100 years old. *In civilization Man is now like a child less than two years old!* Is it surprising that men make so many foolish mistakes and commit so many stupid cruelties? A baby less than two years old learns to walk only by trying to stand up, and by over and over falling down and getting up again. Sometimes the baby hurts himself and cries. We do not blame him. We know that he will learn at last, by trying and falling, and trying yet again. It is the same with Mankind learning to be civilized. We, in our time, have reached only the babyhood stage of civilization. There is no need to feel hopeless, even though the falls we have endured, and which are still to come, are often very painful.¹

A child of two years cannot learn except by experience; it would be a waste of time to give him a lecture on how to stand and walk properly. You and I are a little more fortunate in this. We are old enough to read History: and the history of mankind's mistakes and successes can provide us with some very useful lessons. It can show us what has made Man tumble down in the past, and how he can get up again and do better. We shall end this brief study of Man's history by taking a glance at a few of those lessons.

In reading this book we have learned about brave, unselfish men and women of many countries who have done noble deeds which

stand out in letters of gold on the pages of history. But we have also seen that foolish, cruel and selfish people have often undone much of the good that heroes and sages accomplished. Have you never wondered at this, and asked yourself *why* men are so destructive? Why cannot we have peace on the Earth, keeping ourselves busy doing only *harmless* things, making the world more beautiful to live in?

Many wiser people than myself have been trying to find an answer to these questions ever since men first began to think about life and how it should be lived. So I cannot *give* you the answer: I can only make a few suggestions to help you to think out a solution for yourself.

Let us ask ourselves what we are struggling to get from life, and what makes men fight one another in that struggle. First, it is clear that everyone wants to have enough food for himself and his family, and also enough clothing and shelter from the weather (because human beings have no natural protection like other animals). Men also desire to be free from the *fear of want* (not having enough) in time of sickness, unemployment, old age, and such other difficult times which come to most people. They want enough work to do, but also *enough leisure*—free time in which to do whatever they like, or to do nothing. They also want to be free from the *fear of oppression* by others: that is, they do not want to be forced to do what they believe to be wrong, or to be prevented from believing, saying or doing whatever they believe to be right. All these 'wants' are included in what President Roosevelt called *The Four Freedoms*—(1) Freedom from Want (of food, etc.), (2) Freedom from Oppression, (3) Freedom of Religion (or belief), (4) Freedom of expression. There is also a fifth freedom which is more difficult to get—that is, (5) Freedom from Selfishness.

When we begin to think how we can get and keep these Five Freedoms, we find ourselves faced by problems of several kinds. They are (a) Political problems, (b) Economic problems, and (c) Moral or cultural problems. We find that, for people to be free in all the five ways, when living together, they must arrange to have the following conditions:

(i) *An economic arrangement*—that is, a system of production and distribution by which everyone gets *enough* food, clothing, shelter, work, leisure, help in time of difficulty—but *not* more than a fair share of these for each person.

(ii) *A political arrangement*—that is, a system

¹ Teachers and advanced students are strongly advised to read Arnold J. Toynbee's great studies of civilization, viz. *Civilization on Trial* and *A Study of History* (abridged edition in one volume), both published by the O.U.P.



Fig. 108 The Four Freedoms

of government by which everyone is protected from oppression and injury, and under which everyone is compelled to do his share of work for the good of all (if he needs to be compelled) but is free to spend his spare time as he pleases, provided he does not injure others or prevent them from enjoying the same freedom.

(iii) *A moral or cultural arrangement*—that is, a system of education by which everyone is helped to develop all his qualities to the fullest advantage to himself and those around him, and to get rid of qualities which are harmful to himself and others.

Now, let us consider in what ways men have up to now tried to make the above arrangements for getting and keeping the Five Freedoms, and what are the chances of our succeeding better in the future.¹

(i) *A just economic system.* There have always been people in the world who are willing to work hard, and also people who are willing

to take, what others have earned, rather than work for themselves. Until everyone is willing to do a fair share of work without having to be compelled to do it, it is necessary to have a system by which lazy and greedy people can be compelled to do their share of work, and allowed to take only their proper share of the things produced. The problem is to find the best way of doing that. Socialists and Communists say that it can be done if the most important means of production (that is, land, mines, power-stations, factories) belong to the Government, and if no one is allowed to live without doing a fair share of work, if he or she is healthy enough to work. There are others who do not agree with this opinion; they believe that people work better if they work for private *profit*, stimulated by *competition*, and that therefore *private* ownership of the means of production should be allowed, the Government only checking people from making too much profit, by means of taxation. This is a question which you should study more deeply, in order to arrive at a well-balanced

¹ See Toynbee's *Civilization on Trial*, pp. 38-41.

opinion of your own, as a citizen of a democratic country.

(ii) *An efficient political system.* The only system, so far invented by Man, by means of which people can be protected from oppression, is the system called *democracy*. It is still far from perfect, and experiments are going on in many countries to improve it. The most important point about democratic government is that *the people who are governed are able to control those who govern them*, because the government itself consists of persons chosen by the people governed, usually by means of election by ballot (secret voting). Such a system can work well, however, only if the people who are voters are well educated and intelligent, capable of deciding how to vote after a careful study of all sides of the problems placed before them, and not as a result of personal feelings or of persuasion by bribery or fear. This system therefore depends for its efficient working on the existence of good education. Therefore we must also have:

(iii) *A good educational system.* It is not easy to have this, because the educational system of nations is usually under the control of their governments; and when men get power they like to keep it. The danger of government-controlled education is therefore that those in power usually try to educate the people in such a way that they may believe only those things which it is to the advantage of the rulers that they should believe. Therefore state-controlled education often educates people to support and obey the government, and not to seek information about all sides of important questions, which might lead people to oppose the government.

This problem has not yet been wholly solved in any country. In countries ruled by 'totalitarian' governments (where individuals were or are entirely subordinate to the State, as in Italy under Mussolini, Germany under Hitler, and Russia under Stalin), those who rule the country do not hesitate to take away Freedoms 2, 3 and 4, in order to maintain discipline and efficiency, and thereby to make sure of Freedom 1. In more fully democratic countries (such as India and Britain) there is apt to be less efficiency because it is believed that Freedoms 2, 3 and 4 are not less important than Freedom 1. It is difficult to discover a system which perfectly combines the advantages of having *all the Freedoms*, and *also efficiency*. Perhaps it can come into existence only when a larger number of men and women have achieved Freedom 5.

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KEY-QUESTION

How may the problem of the world's food-supply perhaps be solved?

The world is at present divided into two powerful groups, with many people in the middle between them. At the one extreme are the people who have inherited or earned enough possessions to give them Freedom 1, and who usually do not want to change the economic system of private ownership, because they have enough and do not want to risk losing it. These are mostly the wealthy people of all countries. Such people are usually strongly opposed to the introduction of a socialistic economic system. At the other extreme are those who think that a socialistic system is necessary in order to give Freedom 1 to everybody, and to prevent selfish people from taking more than their share. These are the rulers of Communist and Socialist states, with a few other thoughtful people and many of the poorer town-dwellers of all countries. The extremists on both sides believe that 'the end justifies the means', and that in order to get their 'end', Freedom 1, they are justified in taking away the other Freedoms. Most people are between the two extremes. They would like to have Freedom 1, but they do not want to lose the other Freedoms, which they feel to be equally valuable. The extremists of both sides try to win over the people in the middle to their side, either by argument (in democratic countries), or by force and fear (in totalitarian states).

The most serious problem facing the world today is whether this struggle between the extremists can be settled without war. It is certain that war would be disastrous to all, for modern warfare is far more destructive than war was in ancient days. Another war, fought with the weapons which Science has now provided (including aeroplanes which fly faster than sound, and explosives so powerful that a single bomb can destroy a whole city) might end in the complete destruction of the present civilization, or even of mankind. So long as the extremists on both sides fear the destruction of war more than they fear each other, they will not start another war.

But it is possible that there may be another way of solving this terrible problem. The struggle is mainly over the question of how to give Freedom 1 to everyone in the world. At present, Man has not found out how to grow enough food for the rapidly increasing



Fig. 109 Food for the hungry

populations of countries such as China, Ceylon, Indonesia, and India, or how to distribute the surplus products of other countries, such as the U.S.A., without causing unemployment. Science has made such rapid progress during the past fifty years that it seems possible that discoveries will very soon be made which may completely save the world from the danger of starvation. The 'splitting of the atom', achieved in the past few years, is already leading to the discovery of how to make good use of the inexhaustible energy locked up in every atom of matter in the universe. There are numberless ways in which such energy might be used for the benefit of the world. It might make possible, among other things, the generation of electricity on such an extensive scale, and so cheaply, that all problems of irrigation could be overcome wherever there exists any water to be lifted and distributed. Great areas of the earth's surface, such as the Sahara and other deserts, which at present cannot be cultivated for want of water, would then be available for growing more food. Other possible new sources of power, which may also soon be put to use by

Science, are the tides of the oceans and the heat of the Sun.

Another great discovery likely to be made within a few years is concerned with the green substance of vegetable matter (*chlorophyll*) which enables plants to obtain their nourishment. Scientists are trying to find out the secret of this, and if they succeed, it is possible that almost unlimited supplies of food may be made to grow both on land and in shallow water. Yet another possible source of food is the substance called *plankton* which is found in enormous quantities in sea-water, and is the principal source of nourishment of the whale and of many fish.

If mankind can by any means be set free from the fear of not having sufficient food, it will go far to solve all other problems: for when men feel sure of Freedom I, they will be much less inclined to fight other men for the other freedoms, or to wish to take those Freedoms away from anyone. If there is plenty for everyone, the only food problem will be to make sure that it is fairly distributed.



Fig. 110 'Man, know thyself'

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KEY-QUESTION

How can we obtain the 'Fifth Freedom'?

But a danger of disputes about *distribution* will always remain while people are so selfish that they do not care if some have too little while others have more than they need. There will be much less danger of this when the world can provide more than enough for all; but still the danger will not wholly vanish until men become *less selfish*.

Is it possible that men will ever have the *Fifth Freedom*—freedom from selfishness? Some people say, 'Human nature never changes'. Fortunately that is not true. If it had been true, Man could never have reached even the present stage of civilization. Human nature *does* change, though it seems to change with great difficulty. How can we change it?

Man has a wonderful brain, and he is learning to use it more and more wonderfully. But

why have all the inventions and discoveries of Man's intelligence not made men happier and more peaceful? The people who lived in Egypt, India and China thousands of years ago had to get on without many of the advantages we have today. They could not travel quickly from place to place; very few of them could read and write; there were very few books, and no cinema, radio and other entertainments of that kind. But were those people of ancient times less happy than we are? Except for the discoveries that have helped to get rid of dis-ease, most of Man's inventions seem to have made life more dangerous and more unhappy, *not* more peaceful and happier. Why is that so?

It is because the knowledge we have gained has given us more power, but not more wisdom to use that power for good. Many of the wonderful modern inventions are being used for war and destruction. Others are used to make things quickly and in large quantities, so that some men can become very rich, and others have no work to do. Why do men behave

selfishly, thinking only of their own power and wealth, and safety for themselves and their families, not really caring much about the fate of others?

This is the greatest of all problems. It is the problem to which all the great religious teachers have tried to find the answer. Unless we can find the answer ourselves, you and I and each one of us, all the other problems of the world will continue unsolved, and the struggle of Man will go on. There will be wars as long as men want power over other men: there will be poverty as long as men want great wealth which gives them power. Even if scientists discover how to provide enough food and clothing for all, and even if a strong government gets things distributed fairly, *as long as there are men and women who are greedy and want to rule others through the possession of more things or more knowledge, there will not be peace and happiness.*

The World Problem is the Individual Problem. This means that unless there is a change in *ourselves*—in you and me and each one of us—the world will not change. So long as we have greed in our hearts, we are helping to make a greedy and cruel world. Blaming others and expecting *them* to change is of no use. Even blaming ourselves, telling ourselves that greed is a horrible thing and that it is wicked to be greedy, will not put an end to greed. Then how can there be an end to it, and to all the other evils which bring suffering to mankind?

We can be free from greed and other such feelings only by watching fearlessly how they arise in our minds, and *by understanding the mind which creates them.* It is the power of Man's

mind that has discovered so many secrets of Nature. We have studied in this book many of those wonderful discoveries and inventions. But very few of us have discovered *the secret of our own nature.* The wise men of ancient China and India said that the most important thing in the world is *self-knowledge.* 'Man, know thyself!' said the Greek oracle.¹ We know many other things, but not that. Our mind makes us think that each one of us is a separate being, because we have bodies which appear separate (though the matter of which they are made is constantly inter-changing). Science is now finding out that there is only one Life in the universe. *Things are only separate in appearance.* Even men are not different in this, for we too are a part of the universe. But our minds cannot understand that the appearance of separateness is not a real thing. Therefore our thoughts and actions are always based on this misunderstanding, this false idea of separateness. 'What a man thinks, he becomes,' said Buddha. We *think* of ourselves as separate, and we become selfish, isolated. Then we want more for ourselves, not caring if others have less.

All quarrels and fights and unhappiness come from this. They can come to an end only when our minds see this truth clearly, for, when we see clearly, we cannot help thinking differently, and acting differently. *The truth shall make us free.* In that freedom the struggle of Man will cease, and his real life as a civilized being will begin.

¹ A voice which is supposed to have spoken through the priestess of the Greek Sun-god, Apollo, at the temple of Delphi in Greece.

ASSIGNMENTS

- 1 Describe briefly the nations of South-East Asia, and mention some of the problems they are facing today.
- 2 Give a brief account of the development of South Africa and of its problems.
- 3 Mention the principal countries of the Middle East. What new possibilities and dangers are they now facing?
- 4 What are the two groups into which most of the nations are divided today? Why are they so divided, and how can they be brought together?
- 5 What are the aims of the United Nations Organization, and how are they being achieved?

General Questions

- 1 What are the conditions most favourable for the development of civilization? Give some examples of how civilizations have come into existence in various parts of the world.
- 2 Through what stages have human societies usually passed, from the primitive conditions of the food-gatherers up to those of modern society?
- 3 What discoveries of man have resulted in great changes in his way of living, and what new problems have been caused by those changes?
- 4 What is 'democracy' and how has it developed? In what ways is its further development important to civilization?
- 5 'The end justifies the means.' Discuss this statement and its application to world affairs.
- 6 Give a short account of the spread of Hindu and Buddhist civilization beyond the country of its origin.
- 7 Describe the origin and spread of Islam, and the development of Islamic states in modern times.
- 8 Give a brief account of the origin and course of the French Revolution, and its effects on modern civilizations.
- 9 Describe the growth of the British empire and its development into the present Commonwealth of Nations.
- 10 What was 'The Industrial Revolution'? Why, where and how did it begin, and what have been its effects on civilization?
- 11 What is 'Communism'? When, where and how did it develop in modern times?
- 12 Give a brief account of the growth of the United States of America and of the influence of that nation in world affairs today.
- 13 Which would you consider as the most dangerous 'trouble-spots' of the modern world, and what special problems are arising there?
- 14 How did the United Nations Organization come into existence, and what is it doing?
- 15 'The world problem is the individual problem.' Discuss this statement and its application to the problems of today.

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